

# HISTORY

OF THE

American Missionary Association,

WITH

FACTS AND ANECDOTES

ILLUSTRATING

ITS WORK IN THE SOUTH.

# American Missionary Association,

56 READE STREET, NEW-YORK.

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Relating to the business of the Association may be addressed to either of the Secretaries as above.

## DONATIONS AND SUBSCRIPTIONS

May be sent to W. E. Whiting, 56 Reade Street, New-York, or when more convenient, to either of the Branch Offices in Boston or Chicago. Drafts or Checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer*.

A payment of thirty dollars at one time constitutes a Life Member.

## STATISTICS.

CHURCHES: *In the South*—in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*—Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S. C., Andersonville, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo., 19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES.—Among the Freedmen, 311; among the Chinese, 12; in foreign lands, 29; total, 352. STUDENTS—In Theology, 47; in College Course, 56; in Chartered Institutions, 1907; in other schools, 12,141; total, 14,048. INDIANS under the care of the Association, 13,000.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

## FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' New-York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, (in some States three are required—in other States only two,) who should write against their names, their places of residence, (if in cities, their street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published, and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.



HISTORY  
OF THE  
American Missionary Association:  
ITS CHURCHES  
AND  
EDUCATIONAL INSTITUTIONS  
AMONG  
THE FREEDMEN, INDIANS, AND CHINESE.  
WITH  
ILLUSTRATIVE FACTS AND ANECDOTES.

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NEW-YORK:  
S. W. GREEN, PRINTER, Nos. 16 AND 18 JACOB STREET.  
—  
1874.

## EXPLANATORY.

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THE frequent calls for facts and documents, relating to the history and work of the AMERICAN MISSIONARY ASSOCIATION, have suggested the preparation of these pages.

The items are gleaned mainly from, the Annual Reports of the Association and its monthly periodical, "*The American Missionary.*"

THE HISTORY gives a concise sketch of the work of the Association, reaching down to 1868 ; the accounts of the CHURCHES and EDUCATIONAL INSTITUTIONS among the Freedmen, Indians, and Chinese, present the more recent labors ; and the *Anecdotes* are intended to furnish, in a pleasant form, a more general view of the workers of the Association, and of the people for whom they work. The engravings are taken, mainly, from the catalogues and circulars of the different institutions.

56 READE STREET, NEW-YORK,  
September, 1874.



# HISTORY

## OF THE

# AMERICAN MISSIONARY ASSOCIATION.

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THE story of the Spanish Inquisition is now read with less astonishment and indignation than we shall soon feel in view of the martyr age of America, now passing away. We are only too familiar with the penalties of fine, lash, and imprisonment inflicted in our own age and country on those who taught human beings to read "any book or printed matter," including, of course, the Word of God. 'Tis but yesterday that millions of the inhabitants of this land could receive only *oral* religious instruction, and that in the presence of censors armed with despotic power.

In 1846 the domination of the slave-power in the United States was well-nigh supreme over politics, trade, the press, the pulpit, and the benevolent and missionary societies ; and that was the era of the up-rising of *organized* opposition to its power. The formation of the American Missionary Association was one mark and means of that opposition.

### ORGANIZATION AND EARLY LABORS.

THE American Missionary Association was formed Sept. 3, 1846. It was preceded by four recently established missionary organizations, which were subsequently merged into it. They were the result of a growing dissatisfaction with the comparative silence of the older missionary societies in regard to Slavery, and were a protest against it. The first of these organizations was the AMISTAD COMMITTEE, originating under the following circumstances. On the 26th of Aug., 1839, Lieut. Gedney, of the brig *Washington*, employed on the coast survey, boarded a mysterious schooner, off the east end of Long Island. He found a large number of Africans and two Spaniards, one

of whom announced himself as the owner of the negroes, and claimed Lieut. Gedney's protection. The schooner was taken into the port of New-London, and the Africans, after a brief examination in the U. S. District Court, were committed for trial for murder on the high seas. They were 42 in number, three being girls. They were all sent to jail in New-Haven.

When it was ascertained that the negroes were recently from Africa, and had been illegally bought at Havana, to be taken to Principe to be enslaved, and that they had risen upon their enslavers and recovered their liberty, much interest was excited in the public mind. It was seen, at once, that somebody must act for these strangers, and accordingly the Amistad Committee was formed in New-York, who immediately made an appeal for funds, engaged professional counsel, and undertook to secure suitable instruction for these benighted pagans.

After passing through several Courts, the final trial of these Africans was held in the U. S. Supreme Court, in pursuance of a demand by the Minister of the Queen of Spain. John Quincy Adams and Roger S. Baldwin argued the case in their behalf, in March, 1841, and the "captives" were pronounced FREE! They were removed to Farmington, Ct., where they remained under instruction till the following November, when they sailed for their native land, accompanied by three missionaries, sent by the Committee.

At this period, the Committee, occupied with their own pursuits, transferred the care of these Africans and the infant mission to the UNION MISSIONARY SOCIETY, a body then recently organized in Hartford, Ct., with the same anti-slavery aim as that of the Amistad Committee, viz.: "to discountenance slavery, and especially, by refusing to receive the known fruits of unrequited labor." Under its auspices, the three missionaries, accompanied by the captives, founded a mission-station at Kaw Mendi, West-Africa, where the Gospel was preached, a church organized, a school established, and a decided influence exerted against the slave trade. In 1845, a terrible war raged among the tribes around the Mission, when its power for good was most marked. It was the refuge for hundreds of both parties, who fled to it for protection. Its precincts were held to be sacred by both belligerents, and the missionaries succeeded finally in restoring peace.

The following year the Union Missionary Society was merged into the American Missionary Association, then formed.

COMMITTEE FOR WEST-INDIA MISSIONS.—In 1837, Rev. David S. Ingraham, a godly and self-denying student of Lane Seminary, and subsequently of Oberlin, determined to attempt a self-supporting mission among the recently freed inhabitants of Jamaica. He was accompa-



nied and followed by other missionaries, and much good was accomplished, but the plan of a self-supporting mission was found impracticable. A Committee was organized in this country, in 1844, to act in behalf of the mission, but the Committee afterwards transferred it to the American Missionary Association.

THE WESTERN EVANGELICAL MISSIONARY SOCIETY was formed in 1843, by the Western Reserve (Ohio) Association, its primary object being to prosecute missionary operations among the Western Indians. A number of missionaries were sent into Minnesota, but in 1848, they were put under the care of the American Missionary Association, and the society ceased to exist. These Societies having transferred their missions and funds to the

#### AMERICAN MISSIONARY ASSOCIATION,

it entered upon the work with increased vigor, strengthening the missions already begun, and establishing or accepting the care of others—one missionary at the Sandwich Islands, two in Siam, and a number of ministers and teachers laboring among the colored refugees in Canada, being taken under its care—so that in 1854 its laborers in the Foreign field numbered 79, and were located in West-Africa, Jamaica, the Sandwich Islands, Siam, Canada and Minnesota.

THE HOME DEPARTMENT of the Association was conducted with a special view to the preaching of the Gospel, free from all complicity with slavery and caste. Those of its missionaries who were sent into the Southern States, while aiming to benefit all classes, whites and blacks, with schools and the preaching of the Gospel, yet bore an unequivocal “testimony” against Slavery. The largest number of Home Missionaries employed by the Association was 110 in 1855; they were located in the North-Western States, and in Kentucky and North-Carolina.

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### AMONG THE SLAVES.

#### ANTI-SLAVERY PREACHING AND SCHOOLS.

Before the modern agitation of the anti-slavery question a few Southern white ministers, and occasionally even religious bodies, had uttered noble words against slavery. Here and there also, churches were formed, principally Moravian, excluding slaveholders; but these utterances and organizations were few and uninfluential. The American Missionary Association has the distinction of beginning the



first decided efforts while slavery existed, for the education and religious instruction of the people of the South, on an avowedly anti-slavery basis. The history of these efforts is full of interest.

Rev. John G. Fee was the pioneer in this movement. A Kentuckian by birth, the son of a slaveholder, disinherited by his father on account of his anti-slavery principles, preaching under the commission of the Home Missionary Society, but withdrawing from its patronage because dissatisfied with its position on the subject of slavery, he collected a church of non-slaveholders, and applied to the Ameri-



[ 1852.

MR. FEE'S "OLD GLADE MEETING-HOUSE."

1874.

can Missionary Association for a commission. Mr. Fee was then in the vigor of young manhood, of sanguine temperament, and, as his subsequent history has abundantly shown, of unflinching courage and great moderation under trials. The Association was ready to



welcome such a man, and gave him a commission dated October 10th, 1848. A colporteur, an elder in Mr. Fee's church, was employed at the same time to distribute Bibles and tracts among all classes, white and black, bond and free.

Mr. Fee's labors were quite abundant. He preached in many



THE FIRST COLLEGE BUILDING, BEREA, KY.

places, organized another non-slaveholding church, and, in spite of some annoyances, was happy in his work and quite successful. Sunday-schools were established and day-schools begun. The beginnings were made of what has since become *Berea College*.

In March, 1851, the Association commissioned Rev. Daniel Worth



as a missionary in North-Carolina. He, too, was a native of the State in which he labored, and had been a magistrate in the county. He preached to six feeble non-slaveholding churches, but his labors were not confined to them. He visited many parts of the State, and revivals attended his ministry.

The next year the Association appointed three missionaries for Kansas, and others soon followed to share the trials and meet the dangers attendant on the efforts to settle that State with free men, and to plant there a free Gospel.

Thus did the Association, at every accessible point, endeavor to preach the Gospel in the South, peacefully where it could, under persecution, if it must. In 1855, Mr. Fee, reënforced by three other missionaries and three colporteurs, had given himself to a wider range of effort, employing his pen and engaging in discussions on the subject of slavery. Slavery, ever vigilant, saw the danger and was aroused. The first indication of this was in Garrard county, Ky., where a mob was made to take the place of a discussion, with, however, no favorable results to the patriarchal institution. Mr. Fee thus describes the scene :

“Preparations had been made for a discussion with a young lawyer. He had actually entered upon it and made his opening speech at one of my previous appointments. I went at the time appointed, with a brother in the church, expecting a pleasant debate. My opponent, at the dictate of his masters, declined any further discussion, violated his promise to maintain liberty of speech, and joined a meeting (or mob) which passed resolutions against my further preaching in the neighborhood, all at the time unknown to me or my friends. When I went, I found the accustomed good and attentive audience absent, (expecting no discussion,) and a lawless band of wicked, profane men (about forty) in their stead. They presented their resolutions, accusing me of rebelling against law, teaching doctrines immoral and tending to violations of chastity, and insisting that I must desist from preaching there, adding, ‘This is peremptory.’ In the company were one preacher and ten professors of religion, as I was assured by an aged member of the Baptist church, at whose house the meetings had been held. I demanded to be brought before law tribunals, if I had violated law. If I was teaching error I asked some lawyer, doctor, or preacher, or any half-dozen of them, to appear before the people and show it, and let me have a chance of reply. They replied, ‘*We want no discussion; it only does injury.*’

“They then demanded that I should promise not to preach any more there. I refused to thus pledge myself, telling them I should be treacherous to God, to my own soul, and to their highest interest if I should do so, and that they would really regard me in that light. They then demanded that I should leave that house, threatening violence if I did not. I again refused, saying I should do no one thing that had the appearance of retreating or surrendering a right. They swore I should; took me by force, put me on my horse, then with boards and sticks forced my horse along, pouring upon me vile abuse and constant threats of violence. Then it was that I felt the force of the words uttered against Christ, my Saviour: ‘Away with him! away with him!’ In many respects this was to me a most trying occasion. I regretted it because of the effect upon the minds of many friends who were just beginning to lend a favorable ear. Yet to me it has been a blessing. It has driven me nearer to God my strength. It has given me *such sympathy with Christ* as I had not before, and could not have had otherwise.”



The next year came the crisis in Kansas. Forays were made into the territory by infuriated men, under unprincipled leaders, from Missouri; United States troops, under the lead of marshals, were arresting citizens for no crime but that of protecting themselves, their families, and their property; and hordes of ruffians were prowling over the country, abusing, robbing, seizing, and dragging away peaceful inhabitants. It was truly a reign of terror. The lives of our missionaries were providentially spared. Their escape was remarkable. Rev. Mr. Adair, one of the number, wrote, under date of October 1st, 1856:

“I am now where I have fled from the tyrant Pierce and his ‘Border Ruffians.’ They seek to shed my blood. They have shot down a nephew of mine, who happened to be in the road near my house. . . . This was soon followed by the murder of a cousin of mine, an invalid Christian man, who was near and tried to escape; he fled to the woods, two horsemen pursued him, and shot him. Another man, near by, was badly wounded. . . . I shall not attempt to describe my feelings while I lay concealed, much less the feelings I had when, late at night, I got help, and with a lantern in hand went to the woods, found the dead body of my cousin, and brought it home on the Sabbath. May God have mercy on the murderers, they know not what they do! . . . My children are in constant fear, but my wife is not in a situation to leave, nor could I leave her alone. Do pray for us.”

Mr. Adair was connected by marriage with the celebrated John Brown, and the nephew here mentioned was the old hero's son. This murder was one of the series of events that led to the raid at Harper's Ferry, and thus hastened the outbreak of the rebellion.

The year 1858 brought another mob upon Mr. Fee and his fellow-laborer, Jones, a colporteur who accompanied him, and who, as it turned out, was the only sufferer of physical violence. A graphic pen sketches the scene:

“While Brother Fee was preaching, thirty or forty armed men rode up, and sent one of their number into the house to demand that he should desist. He replied, that he was peaceably exercising his constitutional right, and requested the person to be seated until he had finished preaching. The messenger returned to his company, who then rushed in and seized Brother Fee and Brother Jones; they tried to extort from Brother Fee a promise that he would never return, threatening to duck him in the river till there was no breath left in him. Failing in getting a pledge, they mounted their horses, one of them taking Brother Jones up behind him, and rode about two miles to the river, and descended into a dark, lonely ravine upon the bank. At the foot they halted, and made another effort to induce Brother Fee to promise to leave that part of the country, and not return. He at length got their attention and commenced talking to them, telling them he could not make a pledge that might conflict with future duty. Said he: ‘It is not impossible that some of you may yet want me to come and pray with you, and I should hate to be under a pledge not to do it.’ He also told them, if he did this from fear of their violence, they themselves would not respect him, and reminded them of that greater meeting, when they all must be assembled to give an account of ‘the deeds done in the body.’ At length one of them said, they did not come there to hear a sermon; they must attend to their business. They then proceeded a little way further to a thicket on the bank of the river. They here ordered Brother Jones to

strip; he pulled off his coat and vest, and stopped. They jeered him and told him to 'strip his linen.' They removed all his clothing except his shirt. Then bending him over, they turned that up, and one of the leaders of the gang proceeded to whip him upon the naked back with a sycamore switch or switches—these grow large and heavy. Every blow left its mark. His wounds, as seen afterward by others, are of no slight character. Brother Fee expostulated with them, but in vain. When they had satisfied their cruelty upon Brother Jones, the man who plied the whip, approaching Brother Fee, told him, if he would not promise never to return, he should be treated five times worse. Well, he told them, he would meet his suffering then. They compelled him to remove a part of his clothing. He knelt to receive the blows, and then, for some unaccountable reason, they desisted without striking a blow. They then ordered them to start immediately for their houses, and, remounting, they escorted them about five miles, and there left them. They came some eight miles, and put up for the night at the house of a friend, where Brother Fee preached to the family. He says he never felt more in the spirit of preaching, and never spent a happier night than the one which followed. Brother Jones suffered greatly under his cruel whipping."

At length came the raid of John Brown, (October, 1859,) the universal terror of the South, and the expulsion of all our missionaries from Kentucky and North-Carolina. The onset began at Berea, Kentucky. The school at this place was prosperous. A number of families, some from Ohio, had gathered here to aid in building up the institution and the cause of freedom. Mr. Fee was absent at the North, soliciting funds for the school, when a committee of sixty-two persons, appointed at a public meeting held at Richmond, the county seat, came to Berea and warned the principal men to leave the place in ten days. No disrespectful language was used, but it was said that force would be employed if the warning was not heeded. On the next day, two of the proscribed citizens called on the Governor of the State, who assured them that he could not protect them; and the 30th of December *thirty-six* persons reached Cincinnati, exiles for the crime of holding and teaching anti-slavery sentiments!

In North-Carolina, the useful labors of Rev. Daniel Worth were also stopped, and himself forced from the State by these first throes of the coming earthquake of rebellion. He wrote from New-Salem, N. C., December 21st, 1859:

"The prospect is, that we shall have times of trial here before long. Since the unfortunate affair at Harper's Ferry, the country is in a tremendous ferment. Threatenings reach me from various quarters, and I should not be surprised if met by a mob at my next appointment. I do not expect to leave my work except compelled by brute force. I know arrangements are making to meet me with a mob at my next appointment—Sabbath, the 25th: I am calm, peaceful, confiding in my God."

He was arrested, and had his preliminary examination at Greensboro. He pleaded his own defense. A correspondent of *The New-York Herald* gives this description of him:

"The Rev. Daniel Worth is a large, portly man, with a fine head, an intellectual and expressive countenance, and a large, commanding eye. He looks enough like Burton,



the comedian, to be his twin brother. . . . He is fluent in speech, and the general style and manner of his speaking are calculated to win attention. He did not appear to be at all embarrassed or frightened at his position, but, on the contrary, expressed his ideas with boldness and fearlessness." ;

He was indicted and remanded to prison. His trial began March 30th, 1860, occupying one whole day and nearly a whole night. The verdict was *guilty* ; the sentence, a year's imprisonment. On his appeal to the Supreme Court, he was released on bonds for \$3,000. He came North, and the funds were raised.

Rev. A. Vestal, the other missionary of the American Missionary Association in North-Carolina, was compelled to leave. In these and other ways, Sodom was prepared for the doom of fire and blood !

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## AMONG THE FREEDMEN.

### BEGINNINGS.

The Union armies, on entering the South, found a surprising thirst for knowledge among the negroes ; and chaplains and Christian soldiers became, to a limited extent, their teachers. But the first systematic effort for their relief and instruction was made by the American Missionary Association ; and the honor of the initial steps is due to Lewis Tappan, Esq., then its treasurer. This gentleman had been identified with the anti-slavery movement from the beginning, had endured his share of obloquy and persecution, and was one of the originators of the Association, whose treasurer he had been from the beginning, giving his services gratuitously. He began the movement for the Freedmen by a correspondence with General Butler, whose famous dictum, (May 27th, 1861,) pronouncing the escaping fugitives "contraband of war," gave them safety at Fortress Monroe, and prepared the way for relief and schools from the North. Large numbers of them were gathered at Fortress Monroe and Hampton, and, in consequence of the burning of the latter place, they were homeless and destitute. Mr. Tappan wrote to General Butler, (August 3d,) making inquiries and suggestions as to the means of relief. General Butler replied, (August 10th,) showing the necessity for the colored people to remain South, and welcoming any efforts in their behalf.

The Association commissioned Rev. L. C. Lockwood as a missionary, and sent him to make investigations. He reached Hampton September 3d, called immediately upon General Wool, who approved



of the enterprise, and gave him authority to enter upon the work immediately. In the evening, while conversing on the piazza of the hotel, he overheard music, and following the sound, came to a long, low building, just outside the entrance of the Fortress, where he found a number of colored people assembled for prayer. They hailed his coming as the answer to their prayers, and the assurance that "the good Lord" had some great things in store for them and their people. The next day, arrangements were made for meetings in several places, the house of Ex-President Tyler being one of them. A Sabbath-school was opened in that house on the 15th—a new use for that mansion, and a new era for the colored people. Other Sunday-schools soon followed.

But the great event in Mr. Lockwood's mission, though its significance was, perhaps, not then suspected by him, was the establishment, on the 17th of September, 1861, of *the first day-school for the Freedmen*. The school was opened in a small brown house, near the large building known as the "Seminary," where once the proud daughters of the South were educated. The first teacher of that humble school was Mrs. MARY S. PEAKE, an amiable and intelligent Christian woman. Her mother was a free colored woman, very light; her father a white man—an Englishman of rank and culture. Mrs. Peake taught the school with great success for a few months, when failing health compelled her to relinquish it, and she was soon called to her rest, which she entered with peaceful trust in the Redeemer.

We must linger for a moment over that school and its teacher. That little school was the harbinger of the hundreds that have followed, and of the thousands that are yet to come, that are to give an intelligent Christian culture to the colored race in America. The spot where that house stood was on the coast where, two hundred and forty-one years before, the first slave-ship entered the line of the American Continent, and planted the germ of that baleful upas-tree, so fruitful of woe and blood to both races; and that woman, the representative of both, though by the bitter logic of slavery classed with the oppressed, will be remembered ages hence, as the teacher of the first colored school in the slave States that had legal authority and the protection of the national guns. That first slave-ship and Mrs. Peake will hereafter be contrasted as the initiators of two widely different eras; a barbarism and a civilization.

These beginnings were followed by other schools and with religious services. The Executive Committee, soon feeling the influence of foreshadowed events, withdrew largely its Home Missionaries from the North-West, and concentrated the energies of the Association more fully on the new field opening at the South.

## ENLARGEMENT.

Enlargement of effort among the Freedmen came. The capture of the Port Royal Islands, S. C., (November, 1861,) gave the new impulse. General T. W. Sherman and Commodore Du Pont, on taking possession of these Islands, from which the whites had fled, found themselves surrounded by a crowd of ignorant, half-clad, half-famished negroes, numbering about eight thousand. Their condition attracted the attention of the Government and of the benevolent at the North. Efforts were made for their relief, and for the establishment of schools.

## FREEDMEN'S AID SOCIETIES.

The "Boston Education Society" was formed February 7th, and the "Freedmen's Relief Association," New-York, February 22d. On the 3d of March, 52 teachers, missionaries, and superintendents (40 men and 12 women) sailed from New-York to Port Royal—a large share of them being under the commission of the Boston Society. They were all mainly employed at first in the organization of labor and in relief of physical want. Other teachers soon followed, and, in June, 86 persons were reported in the field—a Society in Philadelphia, called the "Port Royal Commission," contributed funds, provisions, and laborers.

These Relief Societies were not formed in opposition to the American Missionary Association. On the contrary, its officers were the main originators of the New-York Society. The first meeting in New-York was held in the Park Hotel, pursuant to a call with three names attached—that of Rev. M. French, and of L. Tappan and G. Whipple, the Treasurer and Secretary of the Association. Mr. Tappan was chairman of the meeting. The impression then was, among the friends of the Association, that the emergency required some further instrumentalities—temporary perhaps in duration, and devoted largely to physical relief, and likely to enlist a constituency that the Association would not then reach. These Societies multiplied rapidly, others being formed in Cincinnati, Chicago, Cleveland, and elsewhere throughout the North, and their claims and labors became so conflicting, that efforts were made for unity. After many endeavors and frequent changes, the various branches were finally concentrated (May, 1866) into the "American Freedmen's Union Commission." After this event, the American Missionary Association and the Commission were recognized, by the Freedmen's Bureau and the country, as the two central institutions in the Freedmen's work. But the Union Commission had scarcely been consummated ere disintegration began. The Cincinnati Branch, the oldest of the Western



Societies, withdrew and united with the American Missionary Association in October, 1866, and the Cleveland Branch in January, 1867. The Chicago office closed in July, 1868. Thus the American Missionary Association was left as the sole national organization, actually occupying the whole ground. These Aid Societies had an effective and, in many respects, a very useful career. Their influence was somewhat impaired, in some of the Branches, by a seeming want of sympathy with Evangelical labors among the colored people.

The Association continued to enlarge its operations at the South. During the year 1862 its schools and religious efforts were extended at Hampton and vicinity, the distribution of a large quantity of clothing being a part of its work. The old court-house, once the seat of slaveholding justice, but which the rebels had recently burned, was fitted up, and a school of "contrabands" was opened in it—another mark of a new era in that celebrated locality. The Association opened a school at Norfolk, founded two schools at Newport News, and took its share in the work on the Port Royal Islands, sending there ministers, teachers, Bibles, and school-books. In May, it began a mission among the colored people who crowded Washington City, and, before the year closed, it had one at Cairo, Ill., where, from the opening Mississippi, these people had begun to gather.

#### EMANCIPATION—THE WIDE DOOR OPENED.

The Proclamation of Emancipation was dated January 1st, 1863. It gave legal freedom to all slaves in the nation, except in certain specified localities, yet it actually freed none who were not reached by our armies. But it settled forever the question of the safety of the fugitives escaping to our lines—and they came by thousands. Being destitute of all things, they were gathered and cared for as best they could be; in the East, they were often located on abandoned plantations, and at the West, they were congregated in "camps." Their physical destitution was no more manifest than was their eagerness for learning. In the midst of pinching want, amounting almost to starvation, they seemed more anxious for schools than for food. This double demand made a strong appeal to Northern philanthropy. A sense of justice to the long-oppressed slave awoke an enthusiasm second only to that which impelled the soldiers to enter the army. Hundreds of ladies, refined and educated, many of them teachers in Northern schools, volunteered their services; clothing and supplies were offered in large quantities; Freedmen's societies, as we have seen, were multiplied; religious denominations sent ministers and teachers to various points; the Bible,



Tract, and other societies became enlisted; and individuals sought the field and worked alone.

The American Missionary Association rapidly extended its work. Its missionary labors were increased, and its schools brought into greater perfection. At Norfolk, the solitary school of the previous year gave place to an enlargement beyond precedent. In April, a missionary was sent there to open schools in the two colored churches. At the first session of the day-school, held in one of the churches, about 350 scholars came, and 300 others in the evening. On the third day, there were 550 at the day-school, and 500 others in the evening. The school was now divided, a part going to the other church. Fifteen colored assistants were engaged, and the energies of all the teachers taxed to the utmost. The number in the



JAMES'S PLANTATION SCHOOL, NORTH-CAROLINA.

day-school was as high as 1200, of whom 25 only were adults; but, in the night-schools, after the fatigues of the day, 400 grown people were seen, making half of the 800 in attendance. In the three Sabbath-schools there were 1500, of whom 500 were adults. At Portsmouth, also, the schools were enlarged, and missionary labors were attended with success.

On many abandoned plantations around Norfolk, occupied by colored people, the Association planted schools and preached the Gospel. The estate of Ex-Governor Wise was thus occupied, and his mansion was used as a school-house and a home for teachers of colored people.

Thousands of Freedmen were gathered at Newbern and other places in North-Carolina, "who had sought freedom at any price, and obtained it at the cost of their all." They were destitute of



every thing, yet eager to be taught. On Roanoke Island, a colony under Chaplain James, laid out a village in a large, well-wooded tract, and soon the axes were ringing merrily, mingled with the songs of happy men and women. To Newbern the Association sent two teachers, and to Roanoke Island one.

The success of our arms on the Mississippi, culminating in the surrender of Vicksburg, July 4th, opened a wide door of usefulness and charity, which the Association entered promptly and efficiently. A missionary was sent to St. Louis, who preached and ministered to the destitute, and opened schools. But the larger work was in the "camps." Missionaries and teachers were sent to Columbus, Ky., Cairo, Ill., Memphis, Tenn., President Island, and Camps Fisk and Shiloh. These laborers had a blessed yet trying work in teaching the schools, visiting from hut to hut, and in preaching the Gospel.

In the whole field, the Association reported at its annual meeting, October, 1863, eighty-three ministers and teachers, and nineteen monitors or assistants.

#### STEADY PROGRESS.

This progress, in 1864, is indicated by the fact that the Association employed 250 missionaries and teachers, instead of 83, the year before. This force was scattered over the field held by our armies being most numerous in Virginia and along the line of the Mississippi.

Colored men were now enrolled in the Union army, and one of the most interesting features of the work was their education. Mr. Fee, who was once more in Kentucky as a missionary, was for a time at Camp Nelson, with a corps of efficient teachers, where four thousand colored troops were stationed. He said that, riding through the camp, six miles in circumference, he saw several companies resting from drill. Quite a number were poring over their primers, or First Readers, but not a card was to be seen. In the four thousand colored men there he had not seen one intoxicated, though he had seen white men drunk. At night, the camps of these colored men were scenes of continual prayer and praise, with frequent preaching.

The condition of most of the colored people, driven from their homes, with neither food nor raiment, was pitiable in the extreme, especially at the West. Hundreds, if not thousands, perished, and a large share of the efforts of the missionaries was employed in physical relief.

#### CLOSE OF THE WAR—FREEDMEN'S BUREAU—BOSTON COUNCIL.

The year 1865 was marked by events of more than usual impor-



tance to the Freedmen and the Association. Prominent among these was the close of the war. The march of Sherman and the capture of Richmond were followed at once by teachers who established schools. Rev. J. W. Alvord, then Secretary of the Boston Tract Society, accompanied Sherman's army, and opened schools in Savannah immediately; 527 pupils were enrolled, and \$1,000 contributed by the negroes for the support of teachers. Two of the largest of these schools were in "Bryant's Slave Mart," whose platforms, occupied a few days before by bondmen for auction, became crowded with children of the same class learning to read. These schools were soon put under the care of the Association. In like manner schools trod closely in the steps of the United States troops in entering Wilmington. Mr. Coan, representing the Association, was there with teachers. He thus describes the scene:

"By appointment I met the children at the church vestry the next morning. They were to come at nine o'clock: by seven, the street was blocked, the yard was full. Parents eager to get 'dese yer children's name taken,' came pulling them through the crowd: 'Please, sir, puts down dese yer.' 'I wants dis gal of mine to jine; and dat yer boy hes got no parents, and I jes done and brot him.' While these things were transpiring, a group of boys, stout, hale, and hearty, made a flank movement, got around in front of father, or mother, whose countenances told of fears that they might not be in time to enroll their children's names."

"The same evidences of joy inexpressible were manifest at the organization of evening schools for adults. About one thousand pupils reported themselves in less than one week after our arrival in Wilmington. . . . There are already connected with the day-schools full two thousand persons of different ages."

Like scenes, with like joy, followed the capture of Richmond, Charleston, Augusta, etc.

*The Freedmen's Bureau* was created by Act of Congress, March 3d, 1865—an institution demanded alike by the wants of the Freedmen and the best interests of the country. We recognize the wise and kind orderings of Providence, in guiding to the fitting choice of Major-General O. O. Howard, the Christian man, the indefatigable worker, and the impartial friend of white and black, as the Chief Commissioner. Under his administration, this Bureau was to the Freedmen a wall of defense in danger, a source of prudent supply in time of sore need, and an efficient helper in the paths of knowledge; to the country, it was a wise expenditure in payment of the vast debt due to the colored man, and a needed provision for the culture of those now intrusted with the responsibilities of citizenship. The amount distributed by the Bureau was \$12,965,395.40.

*A National Council of Congregational Churches* assembled in Boston in June. Among other liberal devisings, it recommended to the churches to raise \$250,000 for the work among the Freedmen, and designated this Association as the organization providentially

fitted for that work. This generous indorsement induced the Association to enlarge its administrative force, and to prepare itself for still wider operations in the field. The number of its teachers had risen to 320.

The Association was, from the first, unsectarian. It had employed the teachers, and sought the coöperation, of all evangelical denominations. The action of the Boston Council did not change this unsectarian basis.

#### ASYLUMS—AID FROM ABROAD—NORMAL SCHOOLS.

The marked features in the history of the Association in 1866 were its success in raising a little more than the \$250,000 voted by the Boston Council, the founding of two Orphan Asylums, the help received from abroad, and the beginning of Normal Schools.

The Orphan Asylums originated in the sad condition of so many colored children who had been deprived of their parents by the war, and by the ravages of the small-pox, which prevailed most fearfully. One of these scenes is thus sketched by an eye-witness :

“Just across the river there were a father, mother, and four children; the children were all small, the oldest not above ten years. The parents sickened and died a few weeks since. The children were left alone and lived alone. They were attacked by the small-pox. Two days ago one of them died, and the corpse is still lying in the room where the living children are; another of the children is lying by the side of the corpse, sick with the small-pox; the other two are ailing and will soon be down; there they are, the dead and the living—the dead unburied, the living starving, naked, sick, and none to care for them. The dead one was soon buried, and the living are in the small-pox hospital. What shall be done with these little children when they come from the hospital? ‘Bind them out,’ I hear some one say. Yes, but they must have a home until a place for binding can be found. Besides, many of the orphans are too small to be bound out; some are sick, and *can not be.*”

The first Asylum was located at Wilmington, N. C., the funds coming as special gifts from various donors; the second, at Atlanta, Ga., from the generous donation of Hon. I. Washburn, of Worcester, Mass.

#### AID FROM ABROAD.

It is estimated that from Great Britain more than a million of dollars in money and clothing have been contributed, through various channels, for the Freedmen.

The Missionary Association has shared in the kind words and substantial help that have come from across the water. Its representatives have been welcomed by the Congregational Union of England and Wales, and the General Assemblies of Scotland. These bodies have adopted resolutions of cordial sympathy with its evangelical



character and benevolent work. In response to these resolutions, the churches have contributed largely in cash and clothing.

As an evidence of the acceptableness of these gifts, and as samples of the rewards which these generous donors receive, we give a few illustrations, quoted from the statements of missionaries and teachers. One writes :

“ With nine packages of clothing I received that splendid lot of English blankets. God bless the donors of this rich gift, which will very soon warm the bodies of two or three hundred shivering Freedmen. It will do more than this. These gifts, in many instances, inspire the most grateful devotion to God, as well as love to men. Last evening I hurried away to a distant portion of the city with three of these blankets under my arm. One old man, crippled in the cotton-field, two aged women, and three children lived in the shed to which I directed my steps. The little girl was reading the Testament by the firelight to the rest of the family. I knew how they shivered and huddled together these cold nights, for I had often been there. ‘ Dese yere blankets,’ said the choking voice of the old man, ‘ will warm soul and body.’ ”

Another says :

“ Tell the good friends in England that we feel grateful for their kind remembrance of our suffering poor. The blankets (one bale) they sent us through your kind ministration have warmed and comforted at least four hundred needy women and children. I will mention a few cases in particular. One woman called on us for a blanket, and as she appeared destitute, we gave her one. I followed her a few hundred yards to see how she fared. But O me ! what a house ! Slabs nailed in the form of a pen, about eight feet square, with a rude fireplace on one side, and one bench and a pail comprised the whole furniture. On a few loose boards, which served for a floor, lay a pile of rags which served for a bed, a loose board answered for a door, and open cracks and corners supplied the place of windows ! And whom do you think I found there ? Two women and six children, two of them quite young. There they were, cold and huddled up around their fire, made of boards gathered up here and there around the camp. It was a sad sight, and I trust neither you nor the good friends in England will blame me for sending them a second blanket.”

### THE NORMAL SCHOOLS

were the evidence and demand of the advancement in learning of the colored children. Thenceforth, the Normal or training school was the leading and most valuable educational gift of the North to the Freedmen, because it was the grand means of fitting them to be their own educators.

### UPWARD AS WELL AS ONWARD.

The operations of the Association in 1867 were marked by a large increase in its force of missionaries and teachers among the Freedmen, the number reaching the unprecedented extent of 528. The extension of Normal Schools, the founding of the Industrial School at Hampton, Va., the efforts at temperance reform, and the gathering of churches, were among the important events of the year.

## ASPECTS OF THE WORK IN 1868.

At the close of the war, the Southern whites were disposed to accept the political situation in which the fate of arms had placed them. But the sudden and unexpected change in the attitude of the President of the United States, and the lingering hope of political sympathy at the North, gave a new impulse to the spirit of rebellion, which was not dead, but sleeping. This impulse reached its greatest intensity in the political contests of this year. The blacks were denied employment, when it meant starvation; they were assaulted by mobs and shot down in the streets, when they and their white friends attempted to assemble in political meetings; and they were dragged from their homes at midnight and murdered in cold blood by the infamous Ku Klux Klans—the Thugs of America.

Undeterred by these dangers, the Association sent more missionaries and teachers into the South than in any previous year—the number reaching 532. They were, to a large extent, the objects of this embittered hatred, but God mercifully spread his hand of protection over them, and, with some exceptions, not only gave them safety, but made them leaders and moral supporters of the people of their flocks and schools. The schools and churches were the pledge to the Freedmen of the continued sympathy of the North; they opened to them the doors of hope, of knowledge, of manhood, and of Christian instruction.

## PERMANENT EDUCATIONAL INSTITUTIONS.

These dark days gradually passed away, and the progress of the educational work, impeded under the cloud, became more rapid in the returning light. It was more and more evident that this people must become largely their own educators. Hence the policy of the Association, to form *permanent* educational institutions for them, took more definite shape. The teachers were withdrawn from the primary schools, in a great measure; and graded and normal schools, colleges, incipient universities and theological classes were established—the design being to plant a school of high grade in each of the principal cities or centres of population, and one college or university in each of the large Southern States.

This plan has been steadily pursued, and the history of this branch of the work will be carried forward by giving more details respecting the chartered institutions planted or supported by the Association. A list of the other schools, with statistics of the number of pupils and the value of property, will be added.



## EDUCATIONAL INSTITUTIONS.

## HIGHER SCHOOLS.

## LOCATION OF INSTITUTIONS.

The right position of a college is sometimes, like that of an army corps, an assurance of victory. The institutions of the A. M. A. in the South are finely placed, for although the locations were sometimes decided by apparently accidental circumstances, they are now seen to have been providential.

BEREA COLLEGE is situated on the border-line between the blue grass and mountain regions of Kentucky; the former having a dense population of blacks, the latter of sturdy, loyal whites who never were slaveholders. No railroad as yet reaches Berea, but this isolation is counterbalanced by the healthful Christian influence it is enabled to exert over these two contiguous sections, and especially in breaking down the spirit of *caste*—a third of its students being white.

HAMPTON INSTITUTE is in a very accessible, healthy, and pleasant spot on the eastern shore of Virginia, once the summer resort of the aristocracy of the "Mother State." Proposed railroad facilities promise to add to the accessibility and commercial importance of Hampton.

FISK UNIVERSITY, Nashville, Tenn., has the advantage of a central and conspicuous location which many favoring circumstances have enabled it to improve. Its new Jubilee Hall will be a perpetual inspiration to the colored people of Tennessee.

ATLANTA UNIVERSITY is on a commanding position in one of the most beautiful cities of Georgia. Converging railroads and a large surrounding population are among its advantages. The clouds are dark over the colored people of Georgia just now, but Atlanta University is a beacon light of hope and courage.

TALLADEGA COLLEGE, Alabama, is in a healthy spot, being above the malaria that hangs over the lower portions of the State. The influence of the college over the colored people is becoming more and more extensive as it has always been salutary, and it is winning its way to the respect of the white inhabitants.

TOUGALOO UNIVERSITY, Mississippi, eight miles north of Jackson, the capital of the State, is secluded enough for a monastery, but with its fine domain of 500 acres of land, and its rooms overcrowded with students, it contrives to keep quite active in work and study, as well as in prayer and praise.

STRAIGHT UNIVERSITY, New-Orleans, is located in the city that sits as Queen of the great South-west. In population, facilities for travel, and the opportunity for widespread influence, it is surpassed by none of the schools founded by the Association.

A glance at the map will show how well these institutions are distributed over the seven great States of the South, on this side of the Mississippi. To plant others like them across the river is only a question of means. That extension, together with great enlargement in those on this side of the river, is importunately called for by the progress of the colored people.

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### CHARTERED INSTITUTIONS.

We give brief sketches of the seven chartered institutions founded by the Association.

#### BEREA COLLEGE, BEREA, KY.

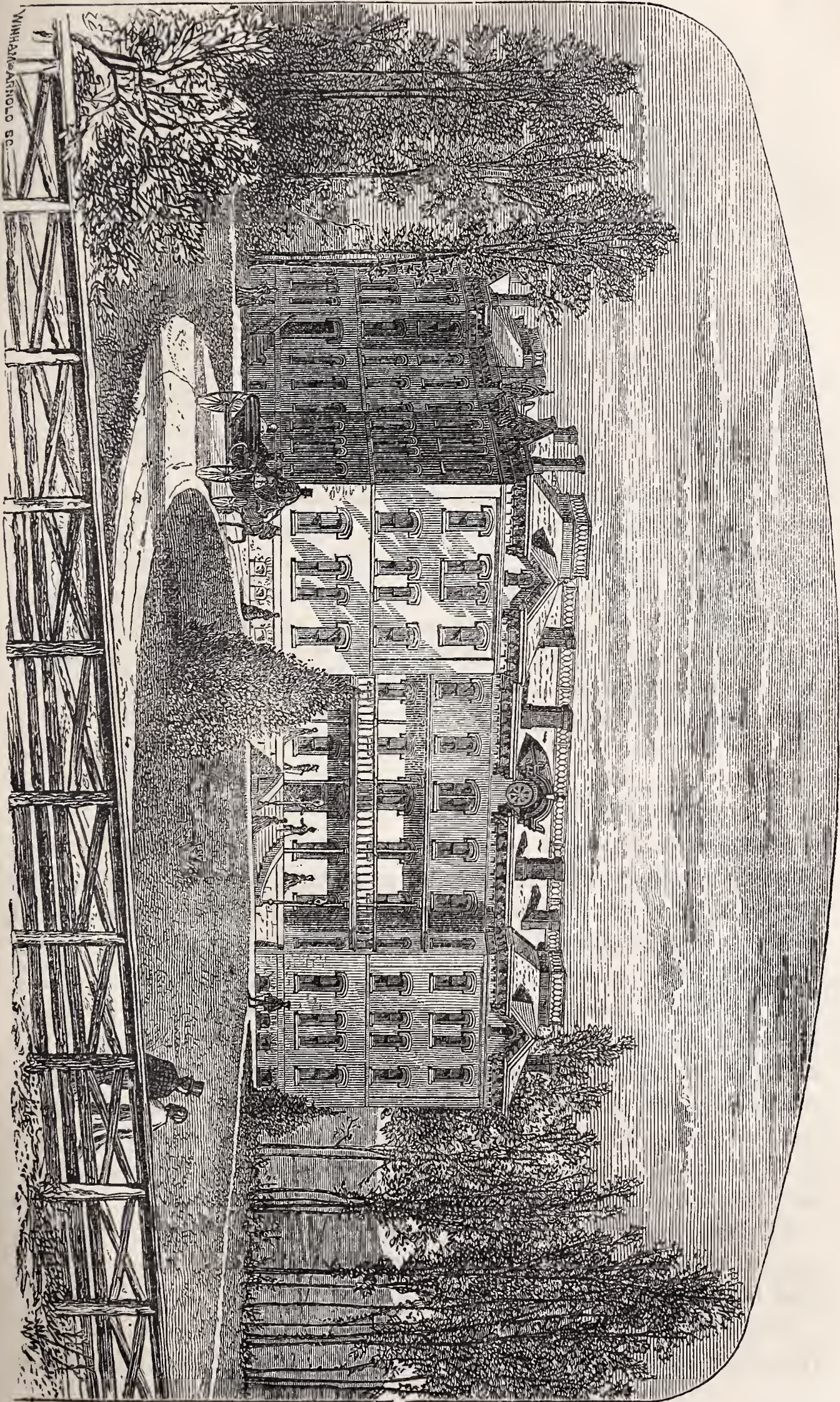
Berea College, the oldest educational institution founded by the Association in the South, was begun in 1857 by Rev. John G. Fee, its intrepid missionary, assisted by Rev. J. A. R. Rogers, a man of kindred spirit. They found a little "clearing" in the underbrush of Madison County, and opened a school (on anti-slavery principles) in the very humble log cabin that must now be recognized as the First College Building; represented on page 7.

At the closing exercises of the first term there was a larger assemblage of people than had ever before gathered in that part of the country, and a wealthy slaveholder remarked that if Berea School went on, Kentucky would be a free State. The following term, four teachers were employed.

In 1859, a Constitution was adopted, and a Board of Trustees appointed. The question of having colored children come into the school-room with white children had never practically come before the people, but now it was brought forward directly. Mr. Rogers announced his purpose not to enter the school unless it was open to all. When the election for trustees of the school district came, two sets of candidates were in nomination; the one for a caste school, the other against it. When the vote was taken, the anti-caste trustees were elected by a majority of three to one, and the great victory was attained.

But the next year came the wave of violence that followed the execution of John Brown. The teachers were driven from the State,





THE NEW HALL, BEREA COLLEGE.



and the school was broken up; but only for a time. January 1st, 1866, Mr. Rogers was again on the ground, and the school was reopened. Thus far in the reorganization of the school the pupils had all been white, but colored students now applied for admission, and were received. When they entered, half the whites walked out, and the school was suddenly reduced to thirteen. Some of the white pupils soon returned, and in less than two years after, there were reported two hundred pupils, nearly equally divided between colored and white.

An appropriation of \$7,000 was received from the Freedmen's Bureau, and temporary buildings were erected in 1868.

In 1869, the first college class, in the institutions founded by the Association, was organized in Berea. It consisted of five students, all of whom had their homes in Kentucky. In this year, also, a dormitory for boys, costing \$17,000, was erected.

In 1873, the College department numbered eighteen, and the total number of pupils was 247, from twelve different States. In the four higher departments, the number of white and colored students was nearly equal; of the whole number, nearly two-thirds were colored.

The great event of the year was the completion of the "Ladies' Hall," a fine brick building, costing over \$50,000. To the liberality of R. R. Graves, Esq., of Morristown, N. J., the early completion of this building is largely due.

#### NORMAL AND AGRICULTURAL INSTITUTE, HAMPTON VA.

Hampton is classic ground. Its famous "Roads" were the passage-way through which the first white settlers and the first company of slaves entered the United States; and on its shores was opened the first Freedmen's school. Here, and in the vicinity, were soon gathered 1500 colored pupils.

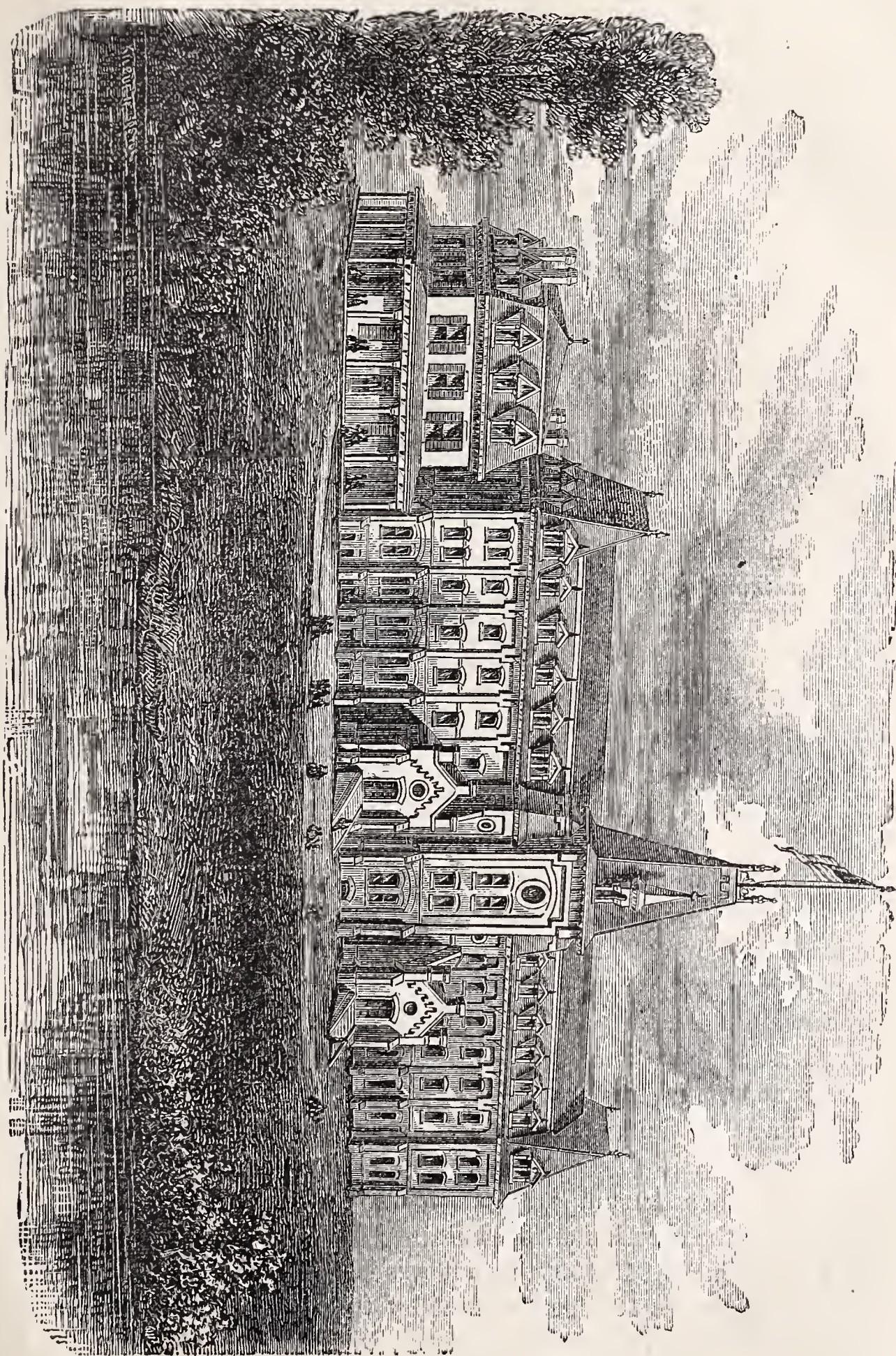
In 1867, the Association purchased 125 acres near the mouth of Hampton Creek, with the buildings. It subsequently secured the Hospital barracks which covered part of the ground, and which had sheltered 15,000 sick and wounded soldiers. These buildings, both the temporary and substantial, were fitted up for school and farm purposes, and in 1868 a Normal School was opened, with Gen. S. C. Armstrong as its Principal.

The policy of providing students with remunerative labor was contemplated at the outset. Farm work was taught the boys, and the girls learned sewing and various branches of household industry.

This school was incorporated under a Board of Trustees in June, 1870, as the Hampton Normal and Agricultural Institute. The prop-



VIRGINIA HALL, HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.





erty was then increased by the erection of a fine school building, which was ready for use in October of the same year.

In 1872, Agricultural College Land Scrip of the State of Virginia to the amount of \$95,000 was assigned to it, and Dr. Ruffner, Superintendent of Public Instruction in the State, says:—"I can testify that no act of the Virginia Legislature is more universally approved than that which gave this school a third of the Agricultural College Fund."

A printing press having been added to the resources of this school, five boys learned press-work and type-setting, and in January of 1872 the first number of the *Southern Workman*, an illustrated monthly paper devoted to the industrial interests of the South, was published.

In this year, also, General Armstrong reports thirty-three of the graduates of the Normal School as teaching, besides many undergraduates, and their character as teachers is indicated by the fact that the Virginia county school superintendents have learned to accept candidates as teachers without question, on the strength of a diploma from Hampton. A Hampton graduate of 1872 passed examination in his district and has been creditably admitted to West Point.

In 1873, the school numbered 211 students, 170 of whom were boarders, and the buildings were so crowded that some of the boys occupied rooms that were intended for recitations, and twenty-four of them were encamped in tents during the winter. The necessity for a new building was imperative, and at the regular commencement exercises in June, the corner-stone of "Virginia Hall" was laid by Professor Roswell D. Hitchcock, D.D., President of the Union Theological Seminary of New-York. This event called together a party of distinguished guests, among whom were Rev. Dr. Taylor, of the Broadway Tabernacle, New-York, Rev. Dr. Budington, of Brooklyn, Rev. Drs. Bellows and Robinson, of New-York, and others.

In June, 1874, this large edifice was dedicated, though not entirely finished at that time. The occasion was also marked by a large attendance of visitors from the North and South, and the addresses were full of hearty sympathy with the Institute and its great work.

Towards the erection of this building the Hampton Students' Band have contributed \$10,000, the net proceeds of their concerts. This building measures 190 feet in front by 40 in width, with a wing 100 feet in the rear. It contains a chapel with seating capacity for 400 people, an industrial room, and a dining-room to accommodate 275. This building, when completed, will be one of the finest edifices in Eastern Virginia.



## FISK UNIVERSITY, NASHVILLE, TENN.

The Fisk School was opened in 1866, and named in honor of General Clinton B. Fisk, at that time an officer of the Freedmen's Bureau at Nashville. The land on which the Government Hospital stood was purchased, and the buildings were used as school-rooms, and nearly a thousand pupils were in attendance the first year.

In 1867, the city of Nashville opened schools for colored children, and the Fisk School obtained a charter as the Fisk University, and was opened for advanced pupils. The attendance the first term was 319. The first normal class of twelve was organized in November of the same year. Early in the year 1868, \$7,000 were received from Government, and repairs were made in the buildings, so as to accommodate students from abroad. In 1869, the Government buildings, then in use for the school, were transferred to the Association, and permanent foundations placed under them. There were also erected a dormitory building and a Gothic chapel. The annual attendance since has been about 400.

The following statistics will show something of the work Fisk University is doing in preparing teachers for the colored masses :

“Of its students who have been here during the past year, 50 have taught schools more or less during that time; and of these, 32, who are now in the institution, have taught as follows : In Tennessee, 16; in Mississippi, 10; in Arkansas, 4; and in Alabama and Kentucky, 1 each. Taught public schools, 25; private schools, 7. Whole number of months taught, 114; total salary, \$4,377.60; average per teacher, \$136.80; average per month, \$38.40. Superintended Sunday-schools, 24; taught in Sunday-schools, 3; pupils in Sunday-schools, 1189.

“Reckoning that the eighteen still absent from the institution have taught five months each, with the same average as in other things above, the total is as follows : Pupils taught in day-school, 2607; in Sunday-school, 1775; total salary, \$7,833.60; months taught, 204; or twenty years and four months, calling a school year ten months.

“It would be difficult to estimate even approximately the amount of teaching done in all by the students of Fisk University; it could not be more than the truth to take fifty, at about four months a year, as an average during the six years past. This would give, in round numbers, whole number of schools taught, 300; average attendance, 15,000; time taught, 1220 months, or 122 years of ten months each; pupils taught in Sunday-school, 10,000.”

The special aim of this institution was thus stated by Prof. John Ogden, its first principal :

“One peculiar object of this school has been to illustrate in practice what most educators admit in theory—that conversion is the proper door into the kingdom of science as well as into the kingdom of heaven; that science and religion were made to go hand in hand; that the two joined are the heaven-appointed means of lifting humanity to its proper standing and true dignity.”

In June, 1869, the pastor of the church wrote: “Out of the fifty who have been under the influence of the Home, nearly all have become Christians since they entered the school. During the year

there has been almost constantly a deep religious interest." Revivals of religion have been a marked and blessed characteristic of Fisk University.

### JUBILEE SINGERS.

The year 1872 is specially marked by the entering of the first college class of four, and the beginning of the enterprise of the "Jubilee Singers." "The lines of hospital buildings were fast going to decay. Fisk University had come to the Red Sea of its history. Should it go forward? It did, and the waves parted before it."

The "Jubilee Singers" undertook to raise money for the building of a new hall. Prof. Spence writes:

"In justice, it must be said that, humanly speaking, without the courage, determination, and faith of Mr. George L. White, the 'Jubilee Singers' would never have gone forth.

"It was a day of doubt and misgiving when that little company left us on their uncertain mission. They were not then the well-known 'Jubilee Singers,' but an unknown troupe, without a name, and who were mentioned in a leading newspaper as 'Negro Minstrels, calling themselves Christians.' After purchasing provisions sufficient to supply the Home for a few days, every dollar had to be taken to get the singers across the Ohio river.

"Then came the terrible fire at Chicago, and all sympathy and aid went to the sufferers there. For some weeks, just enough of success was given to answer the prayer so often sung by them in their own sweet, wild music:

'O Lord, O my Lord, O my good Lord !  
Keep me from sinking down ;'

but not enough as yet even to replace the funds used to put them into the field.

"So, too, at the institution, the oft-repeated prayer, 'Give us this day our daily bread,' had a new significance. Many a time the last quarter of a dollar was paid for provisions, and yet the stern decision, *no more debt*, was adhered to. Was it too much to expect that the God who fed Elijah by the ravens would feed us and those under our care? *He did feed us*; not by a miracle, at least visible to human eyes, but by a kind ordering of his providence. When the trial had been long enough, the troupe soon refunded to the institution all they had cost it, and paid in addition all its indebtedness at the time they left it. The boarding department was already running on a cash, self-sustaining basis, and, at the end of the year, there were \$20,000 deposited in the bank by the Jubilee Singers toward the erection of Jubilee Hall."

Of the success of these singers in this country, it is hardly necessary to speak. The high praise given them from the pulpit and the press, the crowds who thronged to hear their sweet, wild melodies, the echoes of their old plantation hymns which still remain in city and town, and the \$40,000 cleared by their campaign, all testify to the appreciation in which they were held.

In April, 1873, they sailed for Europe, and were welcomed across the water by the Earl of Shaftesbury, the Duke and Duchess of Argyll, and others, the highest in the land. They were invited to Argyll Lodge, where they sang before the Queen; were entertained at Carl-





JUBILEE HALL, NASHVILLE, TENN.



ton House Terrace, by Mr. Gladstone; sang before the Congregational Union and National Temperance League, and everywhere, both in England and Scotland, met an enthusiastic welcome. The \$50,000 they sought there was readily obtained, and they returned to Fisk University in season to be present at the Commencement exercises in June, 1874.

In October, 1873, the corner-stone of Jubilee Hall was laid, by Rev. E. M. Cravath, Field Secretary of the American Missionary Association. The brick walls are now (1874) approaching completion, and the work will be pushed forward with the expectation of having the building ready for dedication at the commencement exercises of 1875, when the first college class will graduate. It speaks well for this class, that it closes the junior year with the same number with which it entered.

#### ATLANTA UNIVERSITY.

In October, 1867, a charter was secured by the American Missionary Association, for the University at Atlanta, Ga. A site, known as Diamond Hill, containing sixty acres of land, was soon after purchased for \$15,000. In 1869, a three-story brick building, with basement, was completed, at a cost of \$24,000. It contained accommodations for teachers, dormitory rooms for forty girls, a large parlor, a dining-room capable of seating one hundred and seventy-five persons, with kitchen and laundry. The academic and normal departments of the University were opened in October following, and before the close of the second term, every room in the building was occupied.

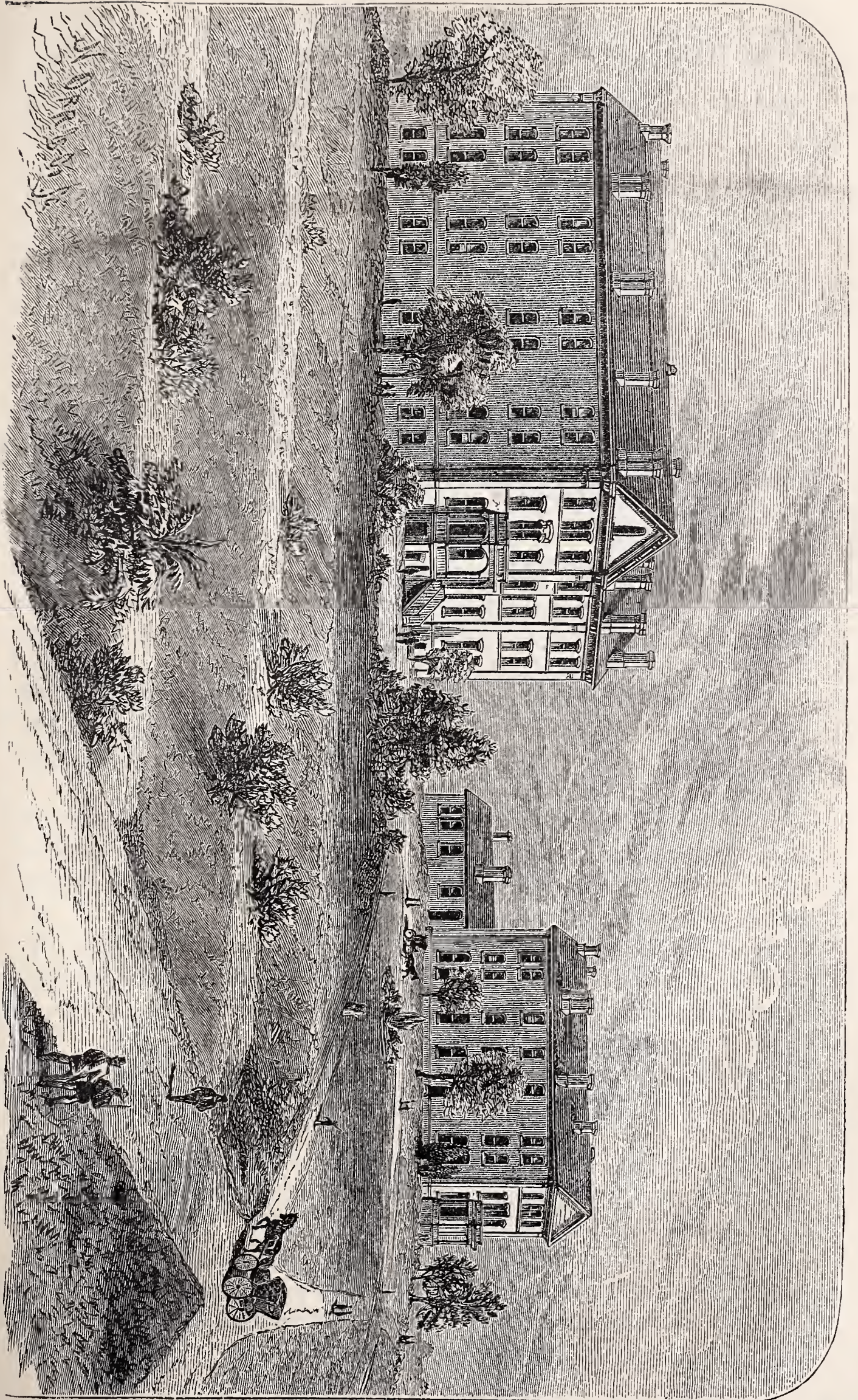
In 1870, a second building, containing additional rooms for teachers, dormitory rooms for sixty boys, and school and recitation-rooms for one hundred and sixty pupils, was erected, and subsequently a wing was added to this building, thereby accommodating forty more students, and providing additional school-rooms.

In 1871, the University received a grant of \$8,000 from the State, and the Governor, as required by law, appointed a committee of examiners to visit the school, at the annual examination in the summer of 1871.

Of these gentlemen and the examination, a teacher wrote briefly as follows:

"I do feel that in our school-room during our three days of examination, last week, there was a conquest over prejudice that will revolutionize Georgia. The Governor appointed ten men, mostly Democrats, one of whom was the Governor of Georgia during the rebellion, as an examining committee. Had they not been appointed, I presume they never would have crossed our threshold. One acknowledged when he received the appointment from the Governor he was shocked, but, by the earnest request of one of





ATLANTA UNIVERSITY.



the other members of the committee, consented to come for two hours. He attended, however, intensely interested, through the three days.

"Well, they all came but one; they saw and were *conquered*. The ex-Governor was to report for the committee on the last day. He is not a man easily moved, but is remarkable for his strong will, fixedness of purpose, and executive ability. But a more free and full confession of injustice to mission teachers, and of prejudiced belief in the inability of the negro to rise, could not have been desired."

The following extracts are taken from the report of this Board of Visitors to the Governor of Georgia:

"At every step of the examination we were impressed with the fallacy of the popular idea (which, in common with thousands of others, a majority of the undersigned have heretofore entertained) that the members of the African race are not capable of a high grade of intellectual culture. The rigid tests to which the classes in algebra and geometry, and in Latin and Greek, were subjected, unequivocally demonstrated that, under judicious training and with persevering study, there are many members of the African race who can attain a high grade of intellectual culture. They prove that they can master intricate problems in mathematics, and fully comprehend the construction of difficult passages in the classics.

"Many of the pupils exhibited a degree of mental culture which, considering the length of time their minds have been in training, would do credit to members of any race.

"It is patent that judicious economy pervades the management of every department of the institution. We are convinced that the funds placed in the hands of the managers have been wisely expended.

"We are aware that it is too much the habit of boards of visitors to educational institutions to regard themselves as under obligations to praise without stint all that they may see, and point out no defects which they may discover.

"In discharging the duty to which we were assigned by your excellency, for considerations not necessary to recount, we have felt that it was our duty to give to you, and through you to the public, a report strictly according with the facts.

"Of the justice of this report the incredulous can satisfy themselves by visiting the institution, as we have done, with an eye single to the truth."

This report was signed by the members of the committee, headed by J. E. Brown, ex-Governor of the State. At this time, the school numbered 160 students.

The next year the State withdrew its aid, but the Institution went bravely on, and fifteen graduated from the preparatory department, ready to enter the next October upon a collegiate course. Of these "Freshmen," one of the professors says,



“They have not read quite as much Latin and Greek as is required for admission to New-England colleges, but more than Southern and Western colleges require. Their instructor in the classics is confident that several of the graduates have a more thorough knowledge of those branches than any in the class in which he fitted, most of whom entered Dartmouth.”

In 1873, the legislature again made an appropriation of \$8,000. This year there were two hundred and fifty students gathered from eight States, crowding the buildings to their utmost capacity. A class of four graduated from the Normal department, and eight passed to their sophomore year in college. Teachers were sent for from all parts of Georgia, and so great was the demand that at the close of the school nearly a hundred of the students were already engaged as teachers.

In 1874, the legislature of the State, without solicitation, voted an annual grant of \$8,000 to the University, a most emphatic endorsement of its usefulness, and a great help to its resources—and yet by no means meeting its necessities in buildings, apparatus, and complete endowment.

#### TOUGALOO UNIVERSITY.

This institution was chartered in 1871. It is located near Tougaloo, a station on the New-Orleans, Jackson and Great Northern railroad, seven miles north of Jackson, Miss.

Five hundred acres, a portion of a plantation worked a few years ago by about a hundred slaves, were purchased, and the school opened in the large but dilapidated mansion. The grounds are ample and the site is upon rolling land, fronting upon a fine grove of live oaks, festooned with Spanish moss.

Since the purchase, the mansion has been repaired, and two buildings erected for the accommodation of pupils from abroad. Yet in 1871 there were more than forty students begging admission who could not be furnished with sleeping apartments.

In 1872, \$3,000 were received from the State in aid of the normal department. A friend from Illinois gave a thousand dollars for the erection of a temporary building to shelter a part of those who would otherwise be turned away. That building was at once crowded.

This is the only chartered institution connected with our work, for the States of Mississippi and Arkansas. In 1873 the number of pupils was reported as 280.

In 1874 the buildings were enlarged and improved and additional facilities furnished. A conditional appropriation of \$15,000 was made by the legislature of the State.



## TALLADEGA COLLEGE.

Talladega College was opened in 1868 under the following circumstances:

Rev. Mr. Brown, the teacher and pastor, sent by the A.M.A. to Talladega, was importuned for teachers. Nine adjacent counties, thickly populated, had no school of any sort. We could send no more. Mr. Brown met some of the colored people in their log churches and told them there was but one way by which they could secure a teacher. "Pick out the best specimen of a young man you have for a teacher, and bring all the corn and bacon you can spare for his living, and I will take him into my school and make a teacher of him." They followed his advice and brought their corn in, from a handful to four quarts, more often a handful in their pocket, or tied in a handkerchief, and laid it on the altar in front of the pulpit, singing as they marched around the aisle. Eight or nine young men were then selected from the different localities; and, furnished with rations, came into Talladega, ten, twenty, or thirty miles, on foot, with sacks of corn and bacon on their backs. There were no dormitory accommodations in Talladega for them, so they were obliged to sleep on the floor, in such cabins as could receive them and where they had a chance to bake their corn cake by the fire.

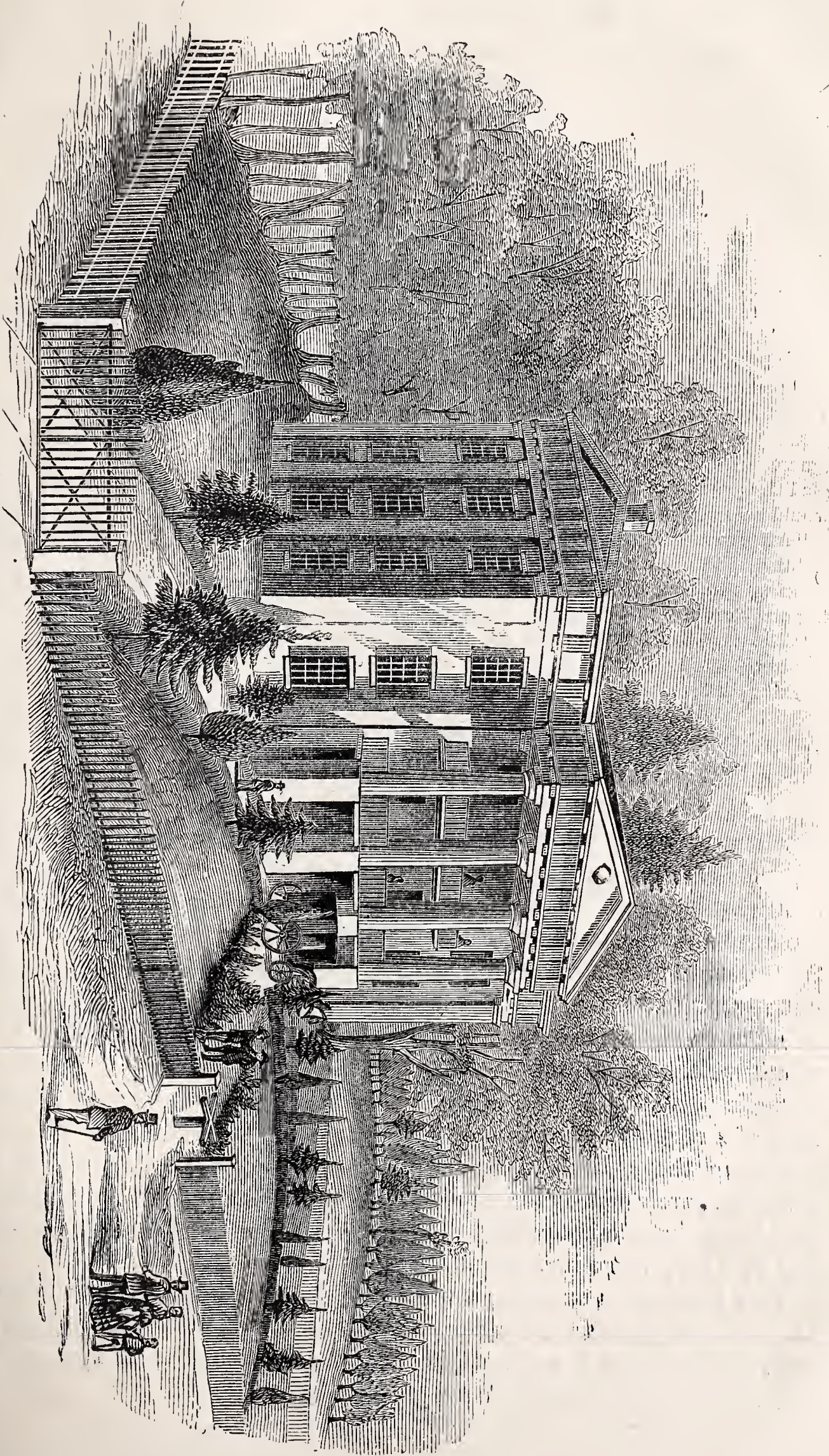
The Association secured for the location of the institution forty acres of land with a large college building already erected, which they called Swayne Hall. The college was chartered in 1869. In the following year the dormitory building called Foster Hall was completed. In 1871 the school numbered between three and four hundred pupils, forty of whom were boarders. All but three of the young men in the family were Christians, the Sabbath-school increased from one hundred and forty to three hundred members, and thirty-one mission schools were taught by the students within a radius of twenty miles. From this outside missionary work sprang the first colored Sabbath-school Convention in the South. It was held at Talladega, April, 1871, and has met annually ever since. In this convention, thirty-four Sabbath-schools were represented by about sixty delegates. The meeting of 1874 reports an audience of four hundred persons, and a representation of eighty-one schools.

The pressing need of better ministers in the South led to the early opening of a theological department, for those who must be educated, if at all, without a college course. During the year 1873 there were in this department six men from three different denominations. In 1874 five acres of land and a building called Graves Hall were purchased.

The teacher of this theological class struck out an unique plan for missionary labors in the rural districts during vacation. A tent was



WAYNE HALL, TALLADEGA COLLEGE, ALABAMA.





purchased in New-York with funds contributed by friends in Milford, Mass., and with this the teacher, Rev. Mr. Brown, and his brother, with four of the students, started for the pine woods. One of the party gives a sketch of their tenting, from which we copy a few extracts.

“When we came to our present site in Kingston, several days ago, it was all pine woods, except that old deserted field over yonder. Our nearest house was about a mile away. Our first work after unloading the seats, was to put up the tent. Before we had finished driving the stakes, the people began to gather for meeting, and so they helped clear away the stones and logs and bring in the seats.

“While we were putting up our tent, a woman who had learned to cook for her master before the war, came from her home two miles away and boiled some corn and made some biscuit for our supper. She spread our table (which was simply one of the seats we had brought) in one end of the tent, while the people continued to gather in the other end. After supper it was time for meeting. We sang and prayed, and I told them that we had come among them to do them good and to teach them a different kind of religion from mere shouting and confusion. Some of them said they had got tired of their ignorant, noisy meetings and wanted to find a better way. All but two or three seemed glad that we had come among them, and said they would come to our meetings, and would help us build a good school-house chapel.

“After meeting they lit their ‘fat pine’ torches and went in all directions down the hill through the pine woods towards their little cabins, one, two, or three miles away. Then we prepared our beds by turning one seat around so as to face another and spreading our blankets on the two together.

“The next day others hunted shingle trees and made shingles, while I went to find lumber. At night we all gathered again in our tent for meeting, and so we continued working during the day and holding meetings at night.”

#### STRAIGHT UNIVERSITY.

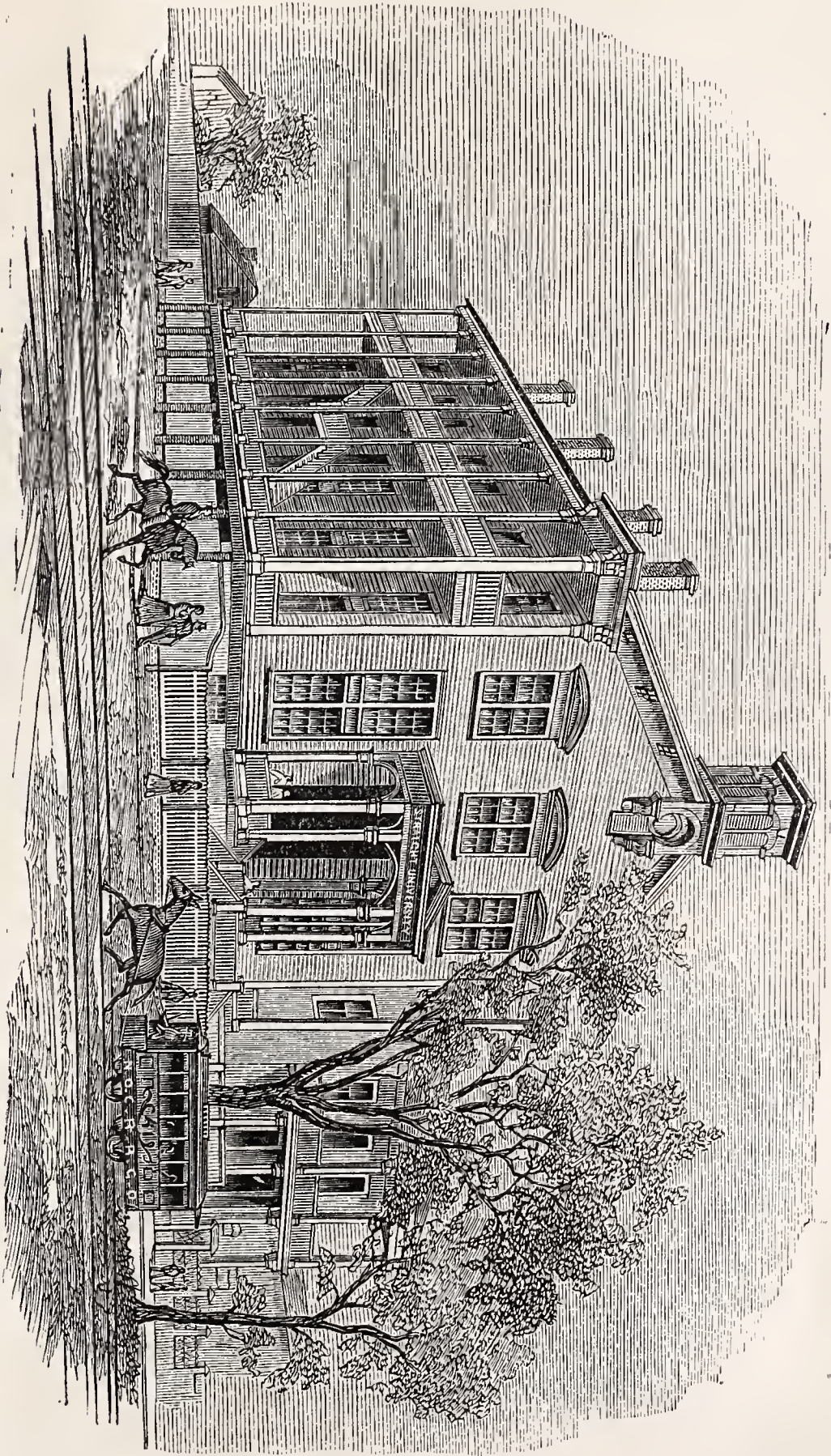
Straight University is located in New-Orleans, La., and is named after its generous patron, Hon. Seymour Straight. The land was purchased by the American Missionary Association, and a fine building was erected with aid from the Freedmen’s Bureau. The institution was incorporated and the normal department opened in 1869; the academic department in 1870. Easy of access from populous States, where few schools of high grade are opened to students without regard to race or sex, this young institute meets an imperative need, and may exert a vast influence in the work of education in the South-west. About three-fourths of the students are of Roman Catholic parents. In 1872, 413 students were reported, with the beginning of a regular college class, and twelve in a theological class.

During the year 1873 a boarding department was opened in a dwelling purchased by the Association, adjoining the university building, but to enable it to fulfill the purposes of the Association in starting it, a very large increase in its funds is needed.

This institute is exerting a wide and beneficial influence in New-Orleans and the surrounding country, in supplying the feeble churches with the means of the Gospel, in the establishment and maintenance of Sunday-schools, and is thus a power of great good.



STRAIGHT UNIVERSITY, NEW-ORLEANS, LA.





## GRADED AND NORMAL SCHOOLS.

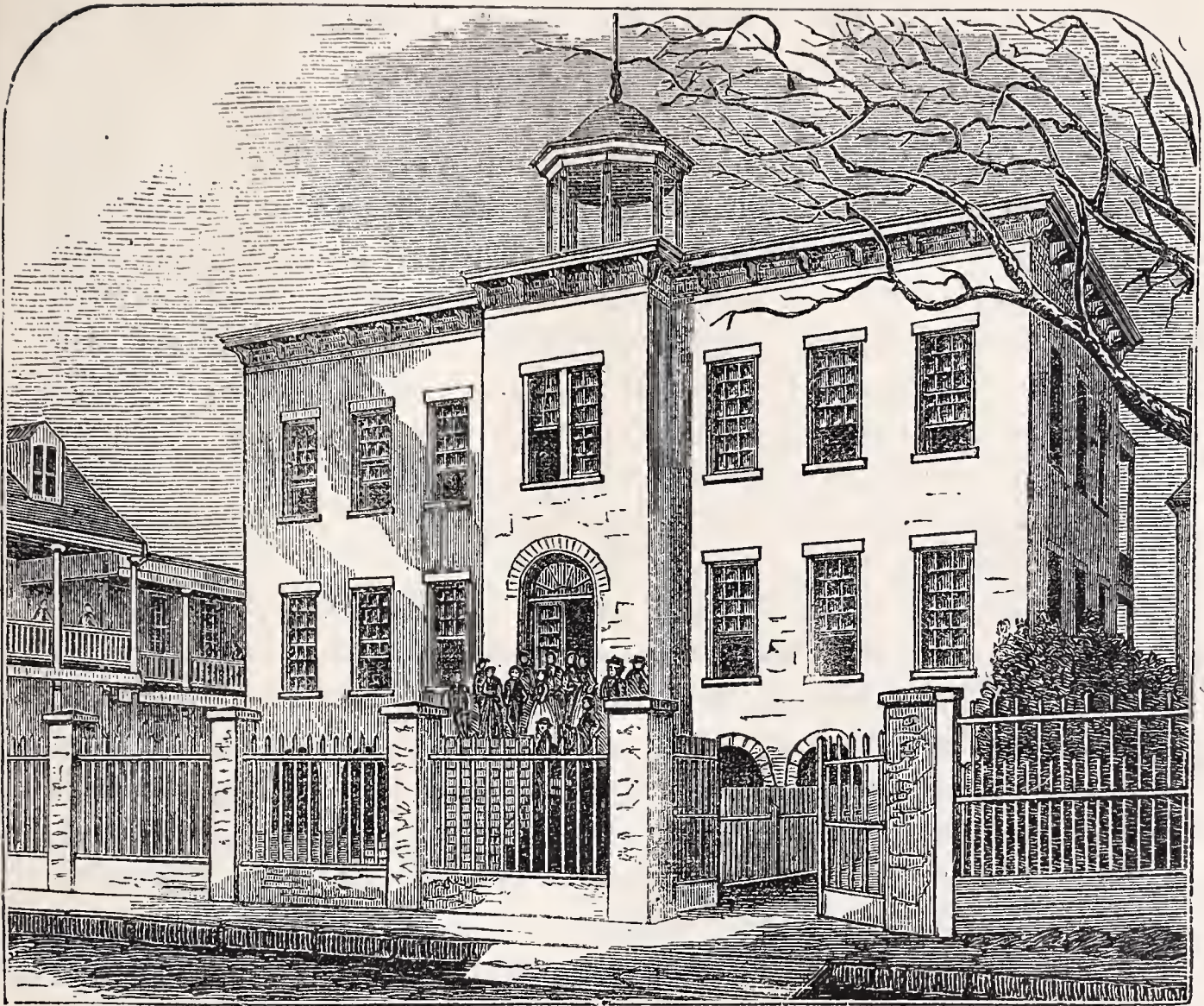
## STATISTICS.

- Williston School, Wilmington, N. C.—Value of property, \$5,000 ; number of teachers, 7 ; number of pupils, 409.
- Avery Institute, Charleston, S. C.—Value of property, \$20,000 ; number of teachers, 9 ; number of pupils, 407.
- Brewer Normal School, Greenwood, S.C.—Value of property, \$4,000 ; number of teachers, 1 ; number of pupils, 85.
- Normal School, Andersonville, Ga.—Property owned by United States ; number of teachers, 2 ; number of pupils, 117.
- Storrs School, Atlanta, Ga.—Value of property, \$10,000 ; number of teachers, 6 ; number of pupils, 424.
- Lewis High School, Macon, Ga.—Value of property, \$12,000 ; number of teachers, 5 ; number of pupils, 769.
- Beach Institute, Savannah, Ga.—Value of property, \$12,000 ; number of teachers, 8 ; number of pupils, 677.
- Trinity School, Athens, Ala.—Value of property, \$3,000 ; number of teachers, 3 ; number of pupils, 109.
- Lincoln School, Marion, Ala.—Value of property, \$2,000 ; number of teachers, 2 ; number of pupils, 84.
- Emerson Institute, Mobile, Ala.—Value of property, \$20,000 ; number of teachers, 2 ; number of pupils, 113.
- \* Swayne School, Montgomery, Ala.—Value of property, \$15,000 ; number of teachers, 6 ; number of pupils, 483.
- Burrell School, Selma, Ala.—Value of property, \$7,000 ; number of teachers, 7 ; number of pupils, 469.
- Howard School, Chattanooga, Tenn.—Value of property, \$8,000 ; number of teachers, 4 ; number of pupils, 415.
- Le Moyne Normal and Commercial School, Memphis, Tenn.—Value of property, \$15,000 ; number of teachers, 6 ; number of pupils, 280.
- Normal School, Lexington, Ky.—Value of property, \$7,000 ; number of teachers, 5 ; number of pupils, 222.
- Ely Normal School, Louisville, Ky.—Value of property, \$20,000 ; supported by the city the past year.
- Union Academy, Columbus, Miss.—Value of property, \$2,000 ; number of teachers, 8 ; number of pupils, 545.
- Barnes Institute, Galveston, Texas.—Value of property, \$6,000 ; number of teachers, 4 ; number of pupils, 86.

\* In the case of this institution, the title of the property is in a Board of Trustees.

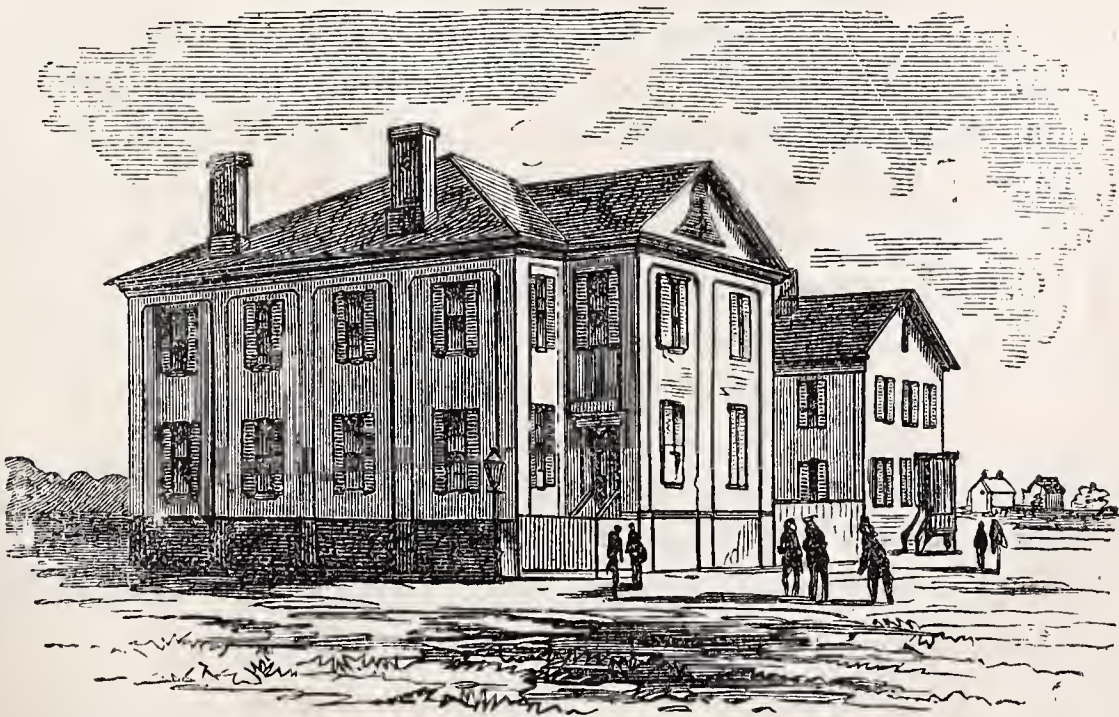


AVERY INSTITUTE, CHARLESTON, S. C.



DEDICATED MAY 7, 1868.

BEACH INSTITUTE, SAVANNAH, GA.



DEDICATED JAN. 1, 1868.



## CHURCHES IN THE SOUTH.

### CHURCH PLANTING.

The Freedmen are neither heathens nor infidels. They believe in Christ, but generally their faith is without works and their zeal without knowledge. They have churches and ministers, but both ministers and people are ignorant, and, in too many cases, immoral. Their great need, therefore, is *Christian knowledge*, leading to an intelligent faith and a practical morality. Taking this as the basis-fact, the Association, as we have seen, began its missionary work among this people by giving them the alphabet as the coveted key to the written word of God, so long hidden from them. Then came elementary schools in great numbers, followed by those of higher grade to prepare teachers, preachers, and leaders for this rising race. Simultaneously, however, with the founding of these permanent institutions the Association began the planting of churches. These were organized with caution, more solicitude being felt as to character than number. They were formed mainly in connection with the educational institutions, and were intended to be models of the true Christian and church life. In 1867, churches of this character were instituted in Charleston, S. C.; Atlanta, Ga.; Chattanooga, Tenn.: in 1868, in Andersonville, Macon, and Savannah, Ga.; Nashville and Memphis, Tenn.; Talladega, Ala.; and Paris, Texas: in 1869, Hampton, Va.; Gretna, Lockport, and New-Orleans, La.; Westport, Mo.; and Leavenworth, Kansas: in 1870, in Beaufort, Dudley, Wilmington, N. C.; Marion, Ala.; Terrebonne, La.; and Hamilton and Tugaloo, Miss.: in 1871, in McLeansville and Woodbridge, N. C.; Canal, Ga.; Walnut Chapel, Ky.; Athens, Ala.; and New-Iberia, La.: in 1872, in Ogeechee, Ga.; McMinnville, Tenn.; Montgomery and Selma, Ala.; New-Orleans and Terrebonne Station, La.; and Goliad, Texas: in 1873, in Belmont and Byron Station, Ga.: in 1874, in Atlanta University and Liberty County, Ga.; Carrolton, La.; Raleigh, N. C.; Kingston, The Cove, and Alabama Furnace, Ala.

### CHURCH BUILDING.

How could these impoverished ex-slaves build houses of worship, and yet how could these young churches be nourished without homes? We present below some illustrations of the toils and self-sacrifices they met, and of the aid providentially furnished them, in their efforts to build.

Plymouth Church, CHARLESTON, S. C., was dedicated in 1872. The



pastor, Rev. J. T. Ford, gave us this sketch of the initial effort in 1871, to raise funds :

"Last Thursday we had a Thanksgiving service in regular New-England style. It was our first Thanksgiving as a church, and the people appeared to enjoy the meeting greatly. After the sermon, they came forward and subscribed \$520 toward purchasing a lot on which to build a church. We shall raise the subscription, I think, to \$800 or \$1000, as only seventy-five have yet subscribed, and every member will desire to have a part in this first effort of the church. Most of the brethren subscribed \$10 each, a few \$20, and a few \$5; most of the sisters subscribed \$5. These subscriptions are to be paid in weekly installments of 25 cents and 50 cents each, although some have paid half down. The Sunday-school scholars are to have a hand in this work. It has already raised by penny contributions \$10 for the church in Washington."

The Rev. E. O. Tade, the pastor of the church in CHATTANOOGA, Tenn., thus described the planting and building :

"The First Congregational Church of Chattanooga, Tenn., was organized June 9th, 1867, with both white and colored members. We have since received additions from both classes. One specialty of our mission is to war against the demon of caste.

"The church was born in a school-house, and there nourished for four years. During this time our prayer-meetings were well attended; and we had the largest and perhaps the best Sabbath-school in the city.

"Our hearts early began to long for a sanctuary. We were encouraged to move forward, for the AMERICAN MISSIONARY ASSOCIATION said, 'We will help you.' So we began to lay by on the first day of the week as the Lord prospered; and soon we had enough to pay for a good lot, well located; and the pennies were saved and brought in, till we had \$350. Then we received from a good widow lady of Illinois \$100—a valuable 'mite'—and we said the Lord has prospered us, therefore, we, his servants, will arise and build.

"July 25th, 1871, the first sill of a building 36x70 ft. was put in place, and in just four weeks we had meeting and Sabbath-school in our new house, because the brethren and sisters had a mind to work; for while the brethren labored, the sisters brought on the well-stored baskets, and right merrily did hammers ring late and early."

Rev. John Scott, the pastor of the church at DUDLEY, N. C., thus graphically pictured the burning of his church, and the sympathy and assistance he received in building anew :

"DUDLEY, February 21, 1871.

"It is three in the morning. One hour ago, I was awakened by the cry of *Fire!* and rose only to witness the smoking timbers of what was our beautiful church.

"The building and seats cost \$2,250, and have been often pronounced by good judges to be worth \$3,000. The greatest care and economy were used in its erection, and it was one of the best buildings of its size owned by the Association. It was neatly furnished, being painted outside and painted and varnished within.

"When all was over, in the stillness of midnight by the smoking ruins we knelt and gave our cause into the hands of God. The bell had fallen in the early part of the fire, and no alarm could be rung; but many aching hearts were there, and we thought of and prayed for the 150 children who to-morrow would be without books or school; and especially the 200 who Sabbath after Sabbath came to hear God's word and fill the church, but can come no more. Many are inquiring what they must do to be saved, others have already begun to learn new lessons of God's truth and His love. Where will they go now?"

"April, 1871.

"I must speak again of the kindness of the white people. They have invited us to use their building every Sabbath. They have contributed about \$500 toward the erection of



our new building, and that, too, when their own church needs every dollar expended on it to make it as comfortable as the one they are helping us to erect for the colored people.

“The most of those who subscribed are of that political party usually thought at the North to be either indifferent or opposed to the progress of the negro. This sympathy is all the more marked from the pains taken to express it. At this season of the year, and especially the present year, there is but very little money in this country. Yet they are anxious to pay their subscriptions, and some even take pains to come miles to bring the money.

“The colored people are also in earnest in the work themselves. One member of my church has subscribed \$40, and paid most of it already.”

The Annual Report for 1872 gives the account of the building of the church in MARION, Ala. :

“The church at Marion, Ala., was organized the first Sabbath in January, 1870. In July, 1871, it determined to build. It then had thirty-three male members, all so poor as to have considerable difficulty in providing the means of support. The AMERICAN MISSIONARY ASSOCIATION gave a lot worth \$100, and \$860 in cash. Citizens of Marion contributed in money and work, \$245 ; friends at the North, \$260. The members themselves did the work and wrung the rest out of their own poverty, giving in work and money \$1,462. In the eighteenth week after they entered the woods to cut the sills, the house, worth over \$3,000, was dedicated, and of the seven houses of worship in Marion—one of them costing four times as much—this is admitted to be the best, in construction and inside finish !”

The church in Savannah has planted three mission churches in the vicinity. Of that at BELMONT, five miles from the city, we abridge these particulars from the “Missionary” for 1874 :

“The church and Sunday-school first met in a brush arbor, then in an open shed, but soon it was decided to build. A few colored men of Belmont and Savannah said, ‘Silver and gold we have none, but such as we have *we will give*—the free labor of our hands.’ The pastor, whose hands are busy in the work, gives this touching item : ‘We are progressing with our chapel at Belmont. We have faith that the money to get the lumber, nails, windows, etc., will come from some source. The brethren have got out the timber, and it is on the ground.

“I went out yesterday to see how the work was getting on. I found the sisters there with hoes, axes, and rakes, clearing off the grubs and brush from the church lot. I asked, ‘What does this mean ?’ A sister answered, ‘This is the day set for the sisters to help.’

“As I left the scene, pondering the words, ‘This is the day set for the sisters to help,’ I thought, ‘What a contrast between a sewing-circle of sisters in the parlor, with their finely polished sewing-machines, easy-chairs and sofas, and those sisters in the pine woods of Georgia, with their big hoes, axes, and rakes, digging, grubbing, and piling brush !’ ‘The sisters’ day to help.’ This is indeed their day. The next generation will not help as these dear old souls are helping. With them will pass away the heavy plantation hoe, and the women wielding the eight-pound axe.”

## REVIVALS.

The teachers of the schools and the pastors of the churches have been favored with revival influences among pupils and people. From many accounts furnished us we select a few. A teacher wrote (in 1867) from Hampton, Va. :



" "With my Report I write a line to speak of the revival here. Four weeks since we had our first meeting. That week there were from twenty-five to thirty conversions. For three or four days there were eight or ten a day. The whole church, minister and people, seemed awake, but the work has been quiet. We have had excellent meetings. For two weeks they were held daily, and since then, three evenings a week. The work has reached all classes. Backsliders have been returned, and the vilest sinners are penitent. A great many old men and women are seeking the Saviour. One woman who was converted recently must be over eighty years of age. I wish you could see how happy she is. For nearly two weeks we could scarcely teach our school, the children were under such deep feeling."

A teacher writing from Macon, Ga., (in 1868,) said :

"Five of my day-scholars have become Christians, and I have every reason to believe that their hearts have been changed.

"I am so happy. Sixteen are seeking the Saviour, and there seems much good feeling in my school.

"The Lord is certainly here. There is some interest in my night-class. I pray that it may increase."

From Nashville, Tenn., we had this report, Sept., 1870 :

"This is but the third week of our school, and there have already been nineteen conversions. The Lord is indeed with us, and showing us His great salvation. Among our boarders are twenty-five Memphis students ; the day after their arrival, (they came over on Saturday,) one of them was converted, and others began to seek the Lord. At our first Wednesday evening prayer-meeting, which is our usual weekly meeting, the Spirit so moved upon hearts that several *cried out* for mercy. At the close of the meeting they came to their rooms, and before we slept that night five were rejoicing in sins forgiven. The next week the meeting was more quiet, but much feeling was manifested, and when we came home, and had our little meetings in the students' rooms, *four more* sweetly found rest in Jesus. We have had no extra meetings, except last Monday night, at which souls were again given us. Last night, our third Wednesday evening meeting, was precious ; young converts testified to the love of Jesus, and several, weeping, asked prayers that they might find Him, in whom we all so rejoiced. One of our Memphis boys was then and there converted, and when we came to the dormitory, three of the young ladies found Jesus. These three were the last in the ladies' dormitory. All now have professed Christ ; sixteen, since the term began. Oh ! if I could describe to you these little meetings in the dormitory, after we return from the Chapel. The best of the wine is kept for the last of the feast, and it is a feast indeed. Jesus is with us, and we all rejoice in His love."

Rev. G. W. Andrews, pastor of the church in Marion, Ala., described a blessed revival enjoyed by his church :

"I have been preaching every night for three weeks with most blessed results. More than a hundred are earnest inquirers, and many have found Christ. All has been very quiet ; and the whole awakening has been of God, not man. Among the converts are eight or ten fathers of families, who have never before been reached, as they were too intelligent to believe in such a religion as they had been taught in the past. Such ideas of a Christian life as your missionaries teach satisfy their judgment, and meet the wants of their aching hearts."

Rev. Mr. Rogers gave the following account of the results of the year in his church, in 1872 :

"Never before has our work in Macon been so abundantly prospered. We can already rejoice over thirty new-born souls, and still the work goes on. These blessings



have not come unsought. Our little band of teachers, and our ehureh, in perfect sympathy with each other, for months have prayed for the outpouring of the Holy Spirit. The 'Week of Prayer' was faithfully observed. The feeling on the part of many praying ones, since that date, is best expressed in the words of wrestling Jacob: 'I will not let thee go, except thou bless me.'

"Our meetings have been largely attended, especially during the last two weeks. The anxious-seats have been thronged with inquirers. Greater distress for sin I have never witnessed than some of the inquirers have manifested. One young woman on whom I called, just before her conversion, said she had not tasted food or wet her lips for twenty-four hours.

"A most remarkable ease of conviction occurred in the school. A young woman was brought into such distress during morning devotions that her ease attracted the attention of the whole school. For her, study was impossible. She absented herself from school; and when, after a lapse of days, she came again, her face shone like the light. She could hardly be kept from going around among the scholars during the morning session, to tell what Jesus had done for her.

"A most touching ease has been that of an old man, seventy-six years of age, who has bowed night after night in the midst of young people, and now his testimony is clear: 'I have been changed from nature to grace.'

"Yesterday was a happy day for us. Thirteen of the converts were received into our church, eight of whom were young men, from sixteen to twenty-two years of age. Members of other churches came to witness their reception. Some of the converts are waiting till the next communion season before joining our ehureh, and three or four of them, at the earnest solicitation of friends, have joined other churches."

Of the revival in Atlanta University we have the following reports:

"ATLANTA UNIVERSITY, GA., April 12, 1872.

"During the whole of our history as a school, now nearly three years, there has been a good degree of religious interest, so that at the end of each year we have been able to count many who, during the year, have become Christians; but never before have we been blessed as during the past few weeks.

"The Spirit's power has been manifest more than usual, especially in the prayer-meetings.

"When the news came of the glorious work in Maeon, and some of our pupils heard that many of their former mates had become Christians, one and another arose, expressed determination to serve Christ, and asked our prayers. This opened the way for others who had been waiting only for some one to begin, and we had a most blessed meeting. There was conviction of sin and sorrow for it, inexpressible; there were prayers that wrestled with God; there was joy unspeakable for forgiven sin.

"A young man who had begun the Christian life last year, but who had become discouraged by difficulties at home during the summer, said to us: 'When I returned this year I determined to attend to my studies and have nothing to do with religion. I tried to occupy my mind with other things, and to drown my feelings with temporal pleasures, but it was no use; I grew worse rather than better. Once or twice I left the meeting for fear I should speak out and make known my feelings. I even prayed God to take His Spirit from me; but now I rejoice and praise God that He has brought me to himself again.'

"Another had determined not to meddle with religion. He said: 'I got on very well till one day I happened to see my Bible covered with dust. I thought, that is *my* Bible so neglected! My heart must be as foul with sin as my Bible is with dust. I could not drive that thought from my mind, and yet I did not dare to undertake the Christian life, for fear my old temptations would get the better of me again. But I thank God I have begun, and am more and more determined to persevere. My easily besetting sin came upon me once to-day, but instead of being overthrown, *I conquered* and triumphed over it, and such joy as I felt in that triumph I never experienced before in my life.'



“Some have told us how strangely they were impressed on first coming here to school. They supposed they were coming simply to study and learn; but they have found on every side—in the family worship, in the Sunday exercises, in the kind and faithful words of teachers, in the very atmosphere of the place—a constant call to become learners of Christ.”

The revival in Atlanta was not confined to the University, but extended to the Congregational church and Storrs school, in another part of the city. The pastor, Rev. C. W. Francis, wrote:

“ATLANTA, GA., June 10, 1872.

“You will be glad to hear how large and precious an ingathering we had yesterday as the ‘first-fruits’ of the glorious spiritual harvest God is permitting us to gather. It was the day for our monthly communion service, and we welcomed *twenty-three* young converts to the Lord’s table, a larger number than were ever received into this church at one time. Four others were expecting to unite with them, but were detained by providential causes, and quite a large number are still waiting for a more settled experience before taking this step; so that we have occasion to say, ‘The Lord hath done great things for us, whereof we are glad.’ Among those received yesterday were some of the most promising of our young people, for whom we have long prayed and waited, and the news of their conversion will carry gladness to many faithful teachers who have had the care of them since these schools opened. All ages were represented, from youth to full manhood; in two cases husband and wife stood together, and a reformed drunkard was not the least among the trophies of divine grace. The religious experience of most was very clear and satisfactory, evincing nearly an entire absence of extravagance and superstition, and showing how broad a foundation of scriptural truth has been laid by these few years of labor in day-school and Sabbath-school and church service.”

#### SUNDAY-SCHOOLS.

The opening of Sunday-schools began with our first work in the South, and is constantly pushed forward. Every day-school, as far as possible, has its Sunday-school, while the higher institutions and the churches not only have the home Sunday-schools, but teachers and older pupils also maintain others in the outlying places. At Talladega, Ala., so widely extended was this effort that the first Sabbath-School Convention ever held among the Freedmen, convened at that place.

#### TEMPERANCE.

In like manner have all our schools and churches pressed upon the Freedmen the duty of total abstinence as their only emancipation from what threatens to be a worse bondage to them than slavery itself.

#### ENLARGED CHURCH WORK.

The Association has now (1874) reached a point where it is prepared for a great enlargement of the church work. The schools have enlightened the people, and the pupils who are going forth in increasing numbers as teachers will extend this intelligence in ever-



widening circles. The influence of the old colored ministers, who are ignorant and immoral, will gradually wane under the new light; and the theological classes of the higher schools will furnish better pastors.

But this enlargement of the church work must not be gained by sacrificing the schools and colleges; the foundation-stones of the building must not be torn up to furnish materials for the superstructure. The institutions should be strengthened, while enlarged resources should be given to extend the church work.

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### ECCLESIASTICAL ORGANIZATIONS.

Various causes delayed the missionaries of the American Missionary Association in the formation of ecclesiastical bodies; the great distances, expense of travel, and small salaries. But at length a meeting was convened in Chattanooga, Tenn., November 24th, 1870, being, as it chanced, the sixth anniversary of the "Battle of the Clouds." We doubt if a more significant meeting than this humble assembly of Congregational ministers, or one farther reaching in its consequences, has been held in sight of Lookout Mountain since the armies of the republic passed out of view.

There were present Revs. H. E. Brown, J. A. Bedient, J. E. Cowan from Alabama; Revs. Gabriel Burdett, E. H. Fairchild, (President of Berea College,) J. G. Fee, from Kentucky; Rev. M. E. Strieby, Secretary American Missionary Association, New-York; Revs. H. S. Bennett, T. E. Bliss, P. S. Feemster, W. W. Mallory and E. O. Tade, Tennessee; Rev. Edward Bull, North-Carolina; Rev. E. M. Cravath, District Secretary, American Missionary Association, Ohio; Rev. S. C. Feemster, Mississippi; Rev. J. W. Healy, Louisiana; Revs. C. W. Francis, G. A. Hood, E. E. Rogers, from Georgia; and five delegates.

Revs. T. M. King and John Reding, of Chattanooga, were invited to sit as corresponding members.

Most of them were appointees of the American Missionary Association, and were aiming at the impartial elevation of the masses in the South. They had hitherto toiled in isolation, never before having all met for the warm grasp of the hand, the gathering around the mercy-seat, and the comparison of plans of effort. Three days were spent delightfully and profitably. Facts encouraging and otherwise in regard to the condition of the colored people were spread out, the unanimous conviction being expressed that more must be done to



utilize what has already been done, and to save the people from the dangers besetting them from intemperance, unchastity, popery, and the cunning and hostility of their former masters. Cheering accounts were given of the transforming power of Christian schools, and of the young churches formed of intelligent and pious members.

A committee, appointed to consider the propriety of organizing associations or conferences in the South, reported favorably, and it was voted to form local conferences having as centres some of the important cities of the South.

In conformity with this recommendation, the SOUTH-WESTERN CONFERENCE was soon formed in New-Orleans, and now (1874) embraces nine churches, all in Louisiana. The CENTRAL SOUTH CONFERENCE was constituted October 25th, 1871, and in 1874 included nine churches in Tennessee, four in Western Georgia, five in Alabama, and two in Mississippi. The CONGREGATIONAL CONFERENCE OF TEXAS was organized December 4th, 1871, and contains three churches in that State. The ASSOCIATION OF CHRISTIAN CHURCHES AND MINISTERS OF KENTUCKY, was formed in 1873, having five churches in Kentucky. There are in 1874 five churches in North-Carolina, one in South-Carolina, and four in Eastern Georgia, awaiting the organization of a conference that shall afford them the fellowship of the churches.

#### CONSOLIDATION—THE DESPISED RACES.

At the Annual Meeting in 1874 the Association resolved to take measures to transfer all its foreign missions, except that of Western Africa, and concentrate its efforts mainly on the three despised races of men, the Negro, the Indian, and the Chinese, seeking to lift them up from ignorance and caste prejudice, and to make them the pivots of religious harmony in America and the bearers of Christian civilization to the lands of their forefathers.

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## THE INDIANS.

#### THE NEW POLICY OF THE GOVERNMENT.

President Lincoln has the honor of giving liberty to the negro. General Grant's administration has the credit of devising the plan of honest dealing with the Indian, and of attempting his industrial and moral elevation.

The main features of this plan are these :

The "Indian Ring" is broken up and superseded by a commission, composed of men whose characters are a guarantee of honesty, who supervise the purchase and disbursement of supplies, and have general inspection over Indian affairs. The different relig-



ious bodies and Missionary Societies are invited not merely to coöperate, but to take responsibility in the great work. The Quakers were first selected as a notification and assurance of the purposes of the Government, and the result thus far has justified expectations. Other denominations are cordially entering into the plan.

The Indian tribes are placed under the care of six superintendents, and are further subdivided into about fifty agencies. These agencies embrace varying numbers of Indians according to proximity, and the full working force in the larger ones consists of an agent, farmer, blacksmith, carpenter, physician, and teachers. The Government appoints the superintendents. The religious bodies nominate the agents, and the agent nominates his assistants. The whole of these employees, from the highest to the lowest, are to be under the care and supervision of the religious bodies and the Missionary organizations, as well as of the Government.

The assignments thus far made are : to the Catholics, the North-western Reservations ; to the Presbyterians, the Southern and middle tribes ; to the Quakers, those in Kansas and Nebraska ; to the Baptists, Methodists, and Southern Presbyterians, the Indian Territory ; to the Episcopalians and the American Board, the Sioux of Dacotah ; and to the American Missionary Association, the Chippewas and other bands in Michigan, Wisconsin, and Minnesota.

#### THE OLD RÉGIME.

As an illustration of this, we give the following sketch of the state of affairs as found by one of our agents in entering upon his duties :

“ At —— the Government business had been left pretty much to run itself. My predecessor never went near the Indians, and it is very seldom that an agent has visited them. The employees have passed away their time as easily as possible, and get their salaries. There is not a building at —— that is fit for any decent man to live in. I have dismissed a part of those employees, and intend to make a clean sweep of the rest at the close of the month. It is believed by the Indians that the blacksmith threw more iron and steel into the lake than he worked up for them. I dismissed him early in February, and the night after he received notice of his dismissal, the Government house in which he lived, with shop and tools, was burnt up. The Indians don't believe it was done by accident.

“ My predecessor sent a man there last fall to put the sawmill in order and run it. At the time of the payment, the 1st of November, he informed me that the saw-mill was all ready to run, but for want of a little strap-leather to lace the belts together he had not been able to run the mill at all. I immediately ordered a supply, and authorized the miller to purchase whatever was needed to run the mill, and employed hands to get in logs ; but I found, on visiting him, that though the mill, as he said, was in complete order, with logs enough in the pond to make 75,000 feet of lumber, he had not been able to put a roof on the mill or inclose it ! The plea was, that while he was at his meals the Indians would steal and lug off all the boards he could saw ; and I judged from the appearance of the mill, and the number of slabs discoverable about it, that they would not have to exert themselves overmuch to keep up with him. There has probably been a lack of water some of the time, but if *talk* could supply its place he might run several saw-mills regularly, and have a surplus to spare. I concluded we could dispense with his services for the future.”

#### THE NEW ERA.

The following items will show some of the fruits of the new policy :

*Red Lake Agency, 1871.*

The Rev. S. G. Wright, formerly a missionary of this Association among the Indians, says :



The Indians have cultivated thirty acres, two-thirds of it planted to corn, and the balance to potatoes, raising for this year's crop not far from six thousand bushels of corn and three thousand bushels of potatoes. This, with the abundant fish from the lake, furnishes the whole population with a comfortable supply of food. The Indians have erected during the summer sixty-two log-houses, performing all the labor with their own hands, except the hauling of the logs together, which was done in part by the government farmer, and in several instances carrying the logs themselves.

Every family but two on this side the lake, has now a warm, and for them, a commodious house. But with their new houses, their wants begin to multiply, and they are asking for carpenter's tools, and more lumber, that they may be able to make benches, tables, bedsteads, etc.

The Indians are much better clothed this year than heretofore. I have purchased corn and given in exchange army blankets, coats, and pants at low prices, and also paid for labor in clothing. The traders have also purchased corn. This, with their annuity goods, makes them quite comfortable.

We hold religious meetings in the upper story of the warehouse, which has been finished off in anticipation of a day-school, which we hope to open in a few weeks . . . What is the cause of the remarkable awakening of these Indians to industry, and of their strong desire to approach civilization? There have been no special efforts with them this year, and but little more than the ordinary expenditure has been made by the Government. But what they were entitled to receive they have had, and, more than all, they have recognized in the men sent to deal with them and care for them—the agent, and physician, and miller, and carpenter, and farmer—friends whom it was safe to trust and follow, and they have been encouraged and inspired by their advice and example. They have all along desired better things. Now they see the better life is at hand for them, and they begin to build and plan for the future.

Mr. Wright also speaks again of his encouragement in the religious meetings. Never in all his years of missionary life did he see so much interest in the Sabbath gathering, and feel so much hope as he does now.

### *White Earth Agency, 1873.*

Rev. E. P. Smith, now at the head of the Indian Bureau in Washington, had been doing an exceedingly valuable work in a subordinate position among the Indians in the North-west—seeking only to make himself useful—and thus unconsciously preparing himself for his present position. Mrs. Smith, who accompanied her husband in his residence among the Indians, has been busy also in the good work. The subjoined letter gives interesting facts showing the impulse for improvement among the sons of the forest.

“My heart is so full of Indian work, I want to give you a few words.

“I have been in the night-school all winter, and have learned to love these children of the forest. We are not taking a vacation in the evening-school now with the day-school, because our red children want us to continue the school, until we find the farming work interferes with it. We average thirty men, women, and children that can not be reached by the boarding-school. I have three classes of young men, and am trying to teach arithmetic, reading and writing—enough to help them in every-day life. Those that commenced the first of the winter, can read very well, write a fair hand, and perform examples in addition and subtraction, and are just beginning on multiplication.

“My third class I commenced last week Thursday. Some of our most hopeful working young men have come into it. I said to them, ‘Now, boys, I want to fit you for



Indian clerks. We are going to have Indians for clerks, just as soon as we can make them. Yes! I expect to see Indian boys at Washington before I die.' Tom Hardin (who understands English quite well, and is very smart and reliable) almost jumped off his feet. If you could have seen the enthusiasm in that class that night, and how hard they worked to get just the ideas I wished to give in this *first* lesson in arithmetic, you would say the day is dawning for the red men.

"Every thing brightens around us. We are full of hope for the future. We thank God and go forward."

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## CHINESE IN AMERICA.

The Annual Meeting of the Association in 1869 adopted the following :

"*Resolved*, That it is the duty of this Association to inaugurate and prosecute a vigorous missionary work among the Chinese in the United States."

The Annual Report of 1871 says :

"The wisdom of our entering upon the work of missions among the Chinese in America has been completely demonstrated. The schools at Oakland, Stockton, Sacramento, and San Francisco have been successful in numbers, in the increasing interest of the pupils, in their effect upon the general public sentiment, especially of the members of the Congregational churches, in reaching, as at Stockton, the Chinese women, whose condition seemed hopeless before, and, above all, in the blessing of the Holy Ghost, as it would seem, in several instances, to the spiritual awakening of their darkened minds.

"A converted Chinaman, Gam, one of the three who united with the Oakland Congregational Church last year, having visited China and returned, is now in our employ. He assists at different stations in gathering in pupils. They do not rush eagerly to the schools as soon as opened, as do the children of the freedmen; but when they find no money is to be made out of them, and that the teachers mean only to do them good, and especially that there is an excellent opportunity to learn the English language, they come; and having once got acquainted, they soon become attached to their teachers. They do not object to reading in the Bible; on the contrary, soon begin to show interest in the meaning of what they read, and eagerly ask questions about it."

### LETTER FROM GAM.

"You invited me to write you a letter. I have no knowledge to write well but I am very anxious to take my liberty and try to do the best I can. I am a great sinner but I know the Lord has promise to pardon those who repent and believe in him also said we must love one another and so I always glad to do as I have done by but the understanding which I had is not enough to spread abroad the wisdom of God, so I beg you to ask God to enlarge my heart with his Holy Spirit then I will sow the seeds in to their hearts which we may receive either sixty or a hundred-fold. Otherwise I must do all I can for the Redeemer sake and trust him with my whole heart because he first love us and gave himself for us."

The Annual Report of 1872 says :

"The Lord has set his approving seal upon the efforts to open the minds of the Chinese in California to the Gospel. Five converts united with the Third Congregational Church, San Francisco, October 6th, instant. Rev. Dr. Moor, of our Advisory Board, is temporarily preaching to that church. Four had united with the First Congregational



Church at Oakland while he was pastor. One has joined the First Congregational Church at Sacramento, during the year. Eight originally applied to join the Third Church, San Francisco, while the Rev. Wm. C. Pond was its pastor. A portion of the church opposed their admission, and they were put upon a probation, at first, of two months. At the end of that period, the opposition in the church still existing, their uniting with the church was postponed six months. Mr. Pond says :

“ ‘This second postponement was of course a severe disappointment to these brethren. The reality of their conversion was attested by the spirit in which they received it. Even in the first shock of it, it did not shake their purpose to be Christ’s. “I shall follow Jesus though I join no church,” was the reply.’ ” ”

#### CHINESE CONVERTS AT STOCKTON.

Miss Burnett wrote in August, 1873 :

“ Tai Chung is, I think, a Christian, though he has never united with the church. He is willing to do this. His words are : ‘*I want to do all Jesus requires, just as the Book says.*’ He was away in the country nearly a year ; is now employed in a family. . . . ”

“ STOCKTON, Sept. 1, 1873.

“ Tai Chung is propounded for admission to the church, (Congregational,) to join next Sabbath on profession of his faith in Christ. Mr. Post (the pastor) and others are fully satisfied with the evidence he gives.

“ I believe Ah Hing became a Christian last week ; he is about fourteen years of age. I have not written of him before. Others are giving some evidence of the influence of the Holy Spirit upon their hearts. To God be all the praise.”

#### PERSECUTION.

Miss Burrows, at Santa Cruz, says :

“ I am sorry to tell you that the boys in going home from school last week were stoned and cut and abused generally. They came rushing into the school-yard after clubs to defend themselves with. They were mad enough to kill any body, so I went home with them, and also talked to the *men* (where was the manhood ?) who were abusing them. They treated me politely and said there should be no more of it ; but it will take some time to bring the school up again.”

#### A NEW MOVEMENT—CALL FOR A MISSION HOME.

The work of the American Missionary Association among the Chinese of the Pacific coast, has been through Christian schools and not by organizing churches, the converts being recommended to join the Congregational churches there which aid us in sustaining schools.

But a new departure is called for, originating in the special interest developed in the school in Oakland, Cal., where religious inquiry superseded, in part, the school services.

We quote from the monthly report of Rev. W. C. Pond, our Superintendent of Chinese work :

“ The Oakland school is reported as taught only on four days of the week, because on Thursday evening of each week a sort of great convocation of the Chinese is held in the chapel, which partakes more of the nature of a religious service than a school. The interest among the Chinese in this meeting has greatly increased of late. The chapel is crowded, and our helper, Gam, tells me that it seems as though they might have to go



into the main audience room of the church. The unbelieving Chinese began to attend it a few weeks since, and to participate in the conversation, raising questions from Confucius and other Chinese classics."

Gam and the Chinese converts ask the A. M. A. to assist in securing a house and establishing a mission head-quarters in Oakland, Cal. Mr. Pond, after considering the case, and examining a building that might be rented for the purpose, writes us :

"After I had looked at the building, I had a meeting of our Chinese class. Eighteen were present, all of them (as we hope) believers. We talked and prayed about the matter, till almost 11 o'clock at night. I told them to see what they themselves could do towards furnishing the chapel and defraying other expenses ; believing that thus I should test the matter quite effectually, and I said I would call to-day on some of them to learn the result. I thought that it might be they would show me a subscription of \$100. I found one carried already up to \$365, and not yet complete.

"I feel that to take this step is to commit ourselves to a large advance, not so much in expenditure, as in work. But in view of the zeal, the good judgment, and the *generous* pledges of these brethren, I feel as though it would be a great mistake, amounting almost to a crime, to say *No* to them.

"I ask you to bid me go forward. I seem to see in this which has come from our Chinese brethren themselves, a solution of the problem over which I have been thinking and praying anxiously. For I have felt it deeply that these brethren were—as Chung Mon said—'like sheep without a shepherd, and like orphans without a home.' "

## THE FREEDMEN'S MISSIONS AID SOCIETY IN GREAT BRITAIN.

The organization of this society was perfected in 1872. Its president is the Earl of Shaftesbury ; its treasurer the Hon. Arthur Kinaird, M.P. ; its council and executive committee embrace some of the best-known Christian philanthropists of Great Britain. The honorary secretaries are Rev. L. D. Bevan, LL.B., and Rev. Henry Jones, M.A. Rev. J. W. Healy, D.D., now returned to this country, has been its active and efficient corresponding secretary, and has secured considerable sums of money to aid in the education of Freedmen as missionaries to Africa.



## FACTS AND ANECDOTES.

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### THE FREEDMEN.

#### POVERTY.

IN the early days of freedom, the sufferings of the ex-slaves were very great from hunger and cold. We subjoin some anecdotes that show not merely their poverty, but the cheerful patience with which it was borne.

From Washington, D. C., 1869:

#### “KIND O’ USED” TO BEING HUNGRY.

“Two or three cases I have recorded in my note-book. Mary Rideout, an old woman of sixty, had to borrow a pair of shoes to come to the office in.

“‘What do you have to eat?’

“‘Just what I can pick up. Sometimes a lady that I used to live with sends me a little tea and sugar.’

“‘Do you eat three times a day?’

“‘No. Sometimes twice, when I can get it; and when I can’t, then once. Haven’t had a mouthful yet to-day,’ (eleven o’clock.)

“‘How do you live without eating?’

“‘Oh! I gets kind o’ used to it.’”

#### “PERISH DEAD” BEFORE HE’D STEAL.

“Mary’s husband, an old man, quite infirm, says, ‘Sometimes I goes twenty-four hours, and has nothing but water. Sometimes my daughter earns a little, and goes out and brings ten cents’ worth o’ meal, and we has a corn-cake; or she picks up rags and bones, an’ so earns a little. Any way to get along *honestly*, for I think I’d *perish dead* afore I’d steal.’”

From Fortress Monroe, Va., 1867:

“We have had continual snow and ice, making the roads almost impassable. The most destitute, who depend for fuel chiefly upon what they ‘tote’ two and three miles from the woods, have suffered extremely for the want of a fire. With the little work offered, they can not earn sufficient to buy wood at the present high prices. I have done something for the aged and widows, by giving them a load, a half load, or even a few sticks, as I had it in my power. The day after New-Year’s, I found a number without fire or meal. An old woman and her little grandchild were lying in bed, with the snow drifted in and lying about the neck and shoulders of the little boy. They were in bed, because they had no wood and no meal. I told her to get up, she should have both. At other places where there had been no breakfast, I was able to furnish meal.



"I returned home asking myself the question, what will these people do? No one was hauling wood and there was none in the village for sale. Finally, by considerable coaxing and by showing a greenback, I obtained a dollar's worth of wood, which I divided among *ten* families—two, three, and four sticks in a place. Some families, in their extreme suffering with cold, have burnt up their stools and even their bedsteads. One old woman, who had burnt every article of furniture, began to take up the floor of her house, and while putting it upon the fire, she says this Scripture came into her mind: 'For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens,' and she sat down to think and praise God and feel happy."

### From Nashville, Tenn., 1867:

"A short time ago, two orphan girls, between the ages of ten and fifteen, came to us saying, 'Mammy died two days ago, and the man says that we must get out of his house to-day; we don't know what to do, nobody wants us, and nobody won't let us stay.' 'How long has your mother been sick?' 'Eight or nine months.' 'Where is your father?' 'He died about a year ago.' 'Who took care of your mother?' 'We did all we could.' 'How did you get your food?' 'Picking up rags and old iron; sometimes we would make a dime or two.' 'What did you do with your money?' 'Buy a little meal and potatoes, and sometimes folks would give us a little grub,' (fragments of food.) 'Did you ever have to go without?' 'Yes, heaps of times.' 'Can you read?' 'No.' 'Would you like to learn?' 'Yes, marm, but we've got no place to stay.'

"The poor girls have been provided for. The elder is engaged to do house-work, and the younger is staying with a woman near and attending school. Both are doing well.

"An idea of my daily visits may be gained by an extract from my diary.

"'March 7. Find E. N. suffering very much. She and her four children sleep in the same bed when it is too cold for them to sleep on the floor. The room is small, with neither window nor chair. They have no wood, and the three children are just starting for school without breakfast. In the next room an old woman is sick; she must move soon, so I gave her fifty cents to meet the expenses. Her husband died years ago. She loves to think and talk about him, and says they lived "happy and loving as little children."'

"Dolly K. is the mother of twenty-one children, but all are away from her; she was turned out of the house when sick, and is now with Mrs. James. She says the Lord put it in my heart to remember her wants."

### From St. Louis, Mo., 1865.—Poor whites:

"The abodes of the refugees, the 'White Trash' of the South, and the 'contrabands,' stand here side by side. Two long rows of rooms under one roof, a window and a door in each.

"But the refugees! White! Let him who has only *color* to elevate him look out for dear 'equality.' 'Why!' says every body, 'these don't look half so well as the others!' No, they don't. No words can portray the picture of an unwashed, uncombed, smoking, swearing, Arkansas feminine refugee. Come into 'Ward 6th,' the hospital for the women and children. Did you ever see such hideous, skinny little beings called children? In that corner yonder, a woman died the other day, who just before the last gasp, with a faint oath, jerked a quid of tobacco out upon the floor.

"No dweller in thrifty New-England could fashion with his wildest fancy such scenes, such sounds, such miseries, as the South has disgorged and cast out upon us. One cold day last winter, a party of fifty white refugees landed on the levee. Government ambulances brought them to Benton Barracks. The board platform in front of the 'Quarters' was covered with their 'plunder,' as they called it, old washboards, tin candlesticks, feather-beds, boxes, and broken spinning-wheels. It was sad to see them with all their poor little worldly store, women lank, gaunt, with half-naked, hungry, crying chil-



dren elinging to them, standing silent, stolid—'husband shot in the bushes on the road back,' crippled men armless or legless, young boys and girls, bareheaded and barefooted. It was a keen, piercing day. I was shivering in my furs. One woman from 'down the Red River' sat waiting without a motion or grimace for a place to go, with only one thin cotton undergarment, and a *white muslin* dress. There seemed to be no place for them. Every room was full; at last they were put in a long, empty room which had been used for a dining hall. The blankets were exhausted, but we gave them soldiers' cast-off overcoats (of which fortunately there was a quantity turned over by Government for their use), and dinner, and a board. That was all we could do that night. The next morning the first sight, as I entered, right opposite the door, was a man, cold, white and dead. The wail of little children rose on every side, and oaths, fearful *women's* oaths! I tried to make my way to the other side of the room to a little girl who was crying bitterly, but at every step I trod on some living human being. 'Mammy! mammy!' the little shrieker cried. 'Her mammy died on the boat,' a woman near her said to me. That was the old story."

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## RELIGIOUS EXCITEMENT—IMMORALITY.

We have no wish to conceal, and, certainly, none to magnify the vices of the colored people, but their peculiar faults, their emotional religion, the ignorance and corruption of a large share of their old ministers, as well as of the people, must be understood in order to appreciate their need of enlightenment.

### MORAL CONDITION.

"The moral condition of this people, although far from what it should be, is hopeful. It must be admitted, they are prone to deceive and pilfer, but perhaps no more so than any people would be after such a manner of life. To *deceive* and to *pilfer* has been a part of their education. By means of the one they have often escaped the lash of a cruel master, and by the other, they have sometimes been able to satisfy the pangs of hunger. Says an old man, who had been a slave all his life: 'We were taught to steal, if we did not steal from master.' "

### CORRUPTION IN THE OLD COLORED CHURCHES—IMMORALITY OF THE MINISTERS.

"As for the colored churches, they 'are in all things very religious;' but they have not only lost their purity, but have almost lost the idea that religion is a purifier. The colored people have just closed a meeting of eight days, not far from here. *The preacher in charge was a known and acknowledged libertine*; and is now, I am told, only just recovered from a sound beating he lately received from one whom he had justly offended by his lewdness. I leave you to judge for yourself of the morals of a people who will tolerate such a man as their spiritual guide. These people go to their big meetings, it appears to me, very much as they would go to a ball. There is, however, this additional attraction to their meetings: they expect their revelings to please God and fit them in some mysterious way for the joys of heaven."

### RELIGIOUS EXCITEMENT.

"Meetings are held in the colored church every night in the week, and continue till twelve o'clock, or even later. The exercises are of the most emotional and demonstra-



tive kind. Women go into a perfect frenzy of excitement and roll on the floor for two or three hours together, screaming and crying, 'Lord, take me,' 'Jesus, save me,' till, utterly exhausted, they fall asleep, or experience something which they call 'coming through,' when they jump up in an ecstasy of joy, and shouting 'Glory, glory, hallelujah,' at the top of their voices till they are hoarse, run all over the house, hugging indiscriminately every man, woman, and child, white or black, that they may come to, and telling them with the most extravagant gesticulations that 'Jesus died for me,' 'Jesus is a precious Saviour!' Men walk all round the house on their knees, praying and shouting with the full compass of their voices, clapping their hands violently, while the responses—the 'Amen,' 'Do, Lord,' 'Yes, yes,' 'Just now, Lord,' 'Glory, glory,' etc.—in endless amount and variety, come up 'like the sound of many waters,' from every part of the house. And then they sing—as only they can sing—all joining at the top of their voices, swaying their bodies to the time of the music, and clapping their hands in the most frantic manner."

#### ANOTHER LIKE SCENE.

"They jump, and stamp, and shout, and howl, and clap their hands. Now one woman is taken with the 'power.' She springs from her seat, throws back her head, tosses out her arms, and commences jumping up and down, rising each time more than a foot from the floor. Another woman takes hold of her and steadies her from behind, not seeking to stop or restrain her; but simply to prevent her from hurting herself, or falling upon any one else. Her eyes are shut, her arms flapping wildly, her joints loose; now she throws herself forward, and is hardly kept from falling over the benches; now she jerks back her head, much to the inconvenience of her supporter; suddenly she drops, and is picked up in an utter state of exhaustion. Meanwhile, every thing else has been going on without the least interruption. One man was taken with the 'spirit.' He jumped, and kicked, and threw himself wildly about; three men were required to help him; he fell among the women, threw himself against the posts, turned over benches, and almost knocked down those who were supporting him—acting like a maniac. In other parts of the room, others were more or less affected; some merely jumped up and down; some threw themselves on the floor, and some acted more like howling dervishes than worshipers in a church; but all without effect on the band of 'mourners.' Then the 'preachers' redouble their efforts; they stretch their whole bodies over the railing; great streams of sweat roll down their faces; and above the groaning, above the singing, can be frequently heard a warning to sinners or an entreaty to mourners. In a minute, up jumps a woman from among the mourners with a shout, 'I've shook off de debil. Go 'way, Satan!' 'O Jesus!' and her friends drag her to a seat, and rejoice over her. Instantly another follows, and then another, until in a few moments six or eight are gathered, as having 'j'ined de church.'"

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#### FAITH, HOPE, AND LOVE.

It is a relief to turn to more noble traits of character. With all this ignorance, superstition and vice, the colored people possess the elements of faith, hope and love in an eminent degree, and these, when properly cultured, will develop the most amiable forms of Christian life.

#### CONTENTMENT.

"Speaking to an old man of these troublous times, he said: 'O, dat's all well. When I was a slave, my master would sometimes whip me *awful*, 'specially when he knew I



was praying. He was determined to whip the Spirit out of me, but he could never do it, for de more he whip the more the Spirit make me *content* to be whipt; and I's allers *content*. When I come here I have *bad times sure*—I am hungry, work hard, and no pay, and no plaece to stay, but den de good Spirit makes me *content all the time*.”

#### THE BRIGHT SIDE.

“There is Chloe Carter. She lives just aecross the street. She has been the mother of *seventeen children*, and does not know where any of them are execept those who died young. They sold her ehildren, and now in her old age she found her way to this eity, and here will probably stay till ealled to enter the eity whose gates are pearl. She is poor, and she is rich, and very grateful for her blessings. Last winter, after severe eold weather, it moderated, and as I passed her eottage, she exelaimed, ‘Oh, thank the Lord for this *warm sunshine*; it so helps out the little wood we has!’”

#### TRUST IN THE LORD.

“‘Well, what do you want to-day?’

“‘I want to see if there’s gwine to be a school in our preeinet. I’s got three little ones dat I wan ter hev a gwine to school. I never spees to learn nothin’ myself, but I wants my ehilun to hev an edieation.’

“‘What do you do yourself?’

“‘I erops it.’

“‘Do you make a good living?’

“‘No, boss; I makes a sorry livin’. But I never frets. I knows the good Lord is over all, and I hev always lived, and I believe I shall now. I got no money, but I has eorn and hogs. If white man takes them from me, I shall get more; and one thing is sartin, nobody gets a livin’ by frettin’.’

“‘Have you laid up no money for a rainy day?’

“‘Haint hed the ehancee, boss.’

“‘What if you are taken siek. Do you think the Bureau will take eare of you?’

“‘Spee not. I truss de Lord for dat.’”

#### FAITH.

“I went to see an old man whom I found a helpless cripple, lying on a miserable pallet on the floor of a wretchedly dirty room. Stricken with poverty, and without relatives, his ease seemed truly pitiable. I suggested that he would be more comfortable at the hospital, but for some reason the idea was very distasteful to him, and he said: ‘Why, missus, I’s waitin’ on de Lord, and ain’t Jesus eberywhere?’ ‘But,’ I said, ‘your bones must aehe, lying on this hard bed.’ ‘Why, my dear missus, dere’s many a one worse off dan I. *I ain’t no way wearied*. De Lord know just what I need.’

“He told me of the sorrow of his life; through the wikedness of eruel men, he was deprived of the freedom left him by his dying master, torn from his wife and ehildren at Charleston, and sold in this eity. ‘But,’ he said, ‘when I landed I asked de Lord to go before me, and told him I was willin’ to leave de helm in his hand; and now I’s been waitin’ on him dese twenty-five years. He knows jest what I need, and when he sees I’s had trouble’nuff, he’ll say, “Come up higher.”’ ‘How do you manage to pay your rent?’ I asked. ‘Well,’ said he, ‘when de month’s’most out, sometimes I say, “Lord, what shall I do? I’s got no money;” but when Master Jesus *says* he’ll mind you, he *will* mind you, an’ he sends one friend an’ anoder, an’ I make out. I’s satisfied.’

“Blessed trust! Happy poor yet rich man, thought I.”

#### “WAITIN’ AND PRAYIN’.”

“The people are patiently waiting for something to be done for them. ‘Waitin’ and prayin’,’ as a poor toilworn mother of a large family said to me yesterday. ‘Don’t you fret about us, honey,’ she said, comfortingly, ‘when God brought us out of slavery, he know’d we’d need education, and he will give it to us.’ Beautiful trust!”



## SPECIFIC FAITH.

"I think if our agents would exercise faith in every place they go, as strong as an old auntie that came to me last February, we should not want for any good thing. She came in one morning and said she had come out to see if I could give her a dress and a pair of shoes. She was very old, trembled as she walked, leaning on her walking-stick. I found a dress and told her I could not find the shoes. She looked up—and *such a look*; I never shall forget it—and replied, '*Honey*, I did think my Jesus would give me the shoes to-day.' I repeated I could not find any for her, yet she repeated her faith that her Jesus would give her a pair. I had one box, not opened; I took my hammer and opened it, to see if I could find any in it. After taking out nearly half the contents of the box, I was about ready to give up. I looked at the auntie, she seemed to be looking by faith to Jesus. I went to work again, and down in the bottom I *found shoes just right*, and when I told her there was a pair I thought would fit her, she gave a *shout* such as I never before heard. Her joy was such I could not help shedding tears of joy with her."

## THE FORGIVING SPIRIT.

"Children come to school barefooted over the frozen ground, and we sometimes find the tears running down their cheeks, caused by actual hunger, and the sufferings of the sick and the aged are untold; yet even in the greatest extremity they are never found looking back wistfully to the flesh-pots of Egypt.

"From none of them do we hear a murmur or a complaint, and from some we hear such words as these: 'When the Lord shuts one door, he opens another.' 'They that put their trust in the Lord shall never be confounded.' It might be expected that their privations and sufferings would engender a feeling of bitterness toward their former masters, but it is not so; we are often deeply affected by their fervent prayers for their old masters, prayers breathing a spirit of forgiveness, 'till seventy times seven.' Instead of dwelling upon their troubles, they seem inclined to magnify their blessings, and make the most of them."

## THE DOVE IN THE HEART.

"Concerning 'hollering' in meeting, Aunt Judy, an old colored woman, said to one of her sisters: 'Tan't de true grace, honey; 'tan't de sure glory. You hollers too loud. When you gits de dove in your heart and the lamb in your bosom, you'll feel as ef you was in that stable in Bethl'em, and de blessed Virgin had lent you de sleepin' baby to hold.'"

## DESIRE TO LEARN.

The great hope for the colored people is in their earnest desire for knowledge, secular and sacred. Out of the mass of anecdotes before us, illustrating this point, we select the following:

## A FREEDMAN'S FIRST ACT.

"On the return march of Mix's 3d New-York Cavalry, a large number of male contrabands followed the regiment. Lieutenant Chamberlain, of Rochester, adopted one of them, a fine-looking boy of about 20 years, as his servant. On reaching Washington, he gave him money to purchase an extra supper out of camp. The negro went without the supper, and invested the money in a spelling-book. He has studied it intently every leisure hour, and although perfectly ignorant of the alphabet one week ago, he is now master of his letters."



## A SCENE IN RICHMOND IN 1865.

"For the first two weeks there were only eight teachers for one thousand five hundred pupils, all of whom were eager to get a book and go right to work and learn to read, and often our hearts were made sad by having the children say: 'I han't said no lesson to-day; please, Miss, just show me how that goes.'"

"One old uncle came into school a few days ago, and as he was going, said: 'O Miss! we's monstrous pleased with your carryings on here in this ehureh, we's all so mighty glad you's come to teach we all. We hope the Yankees will allers live in Riehmond. I's felt so happy since the Yankees came, that I want to sing and ery for joy all the time; 'pears like I dun know as I's hungry or no.'"

## AFTER THE SCHOOL-HOUSE WAS BURNED IN NORFOLK.

"The day after our school-house was burned, little Robert said: 'Well, Miss Duncan, if they did burn our school-house, they can't burn what we've got in our heads, can they?'"

## "I'SE COME FOR MY WHIPPIN'."

"It is really wonderful how quickly these untutored children will wheel into line and approach the high standard in our Northern schools. There is, moreover, a genuine love for school. Repeatedly the vote has been unanimous to dispense with holidays for the sake of attending. In faet, they will endure almost any penanee sooner than be deprived of this privilege. In one of our schools, two of the larger pupils, a girl and boy, for a very grave offense, were ordered to leave the school or receive a whipping. They might take their choice. The boy instantly came forward and was whipped. The girl gathered up her books, left the room, and the teacher supposed, of course, that was the end of it. She was much surprised the next morning to see this girl enter, and walking straight up to the teacher, say: 'Missus, I'se come for my whippin'.' Such was her love for the school, that after a night's reflection, she had rather be whipped, old as she was, than stay away. The children seem quite ambitious to improve. Frequently they carry their books home. In passing through the camps I have often been assailed by little urehins holding out their slates, 'Please, sir, set me a eopy,' and it is no uncommon thing for children, 'just let loose from school,' to gather in groups and go through with a spelling exercise in fine style, and close off with—'Hail Columbia.'"

## OLD AND YOUNG IN SCHOOL.

"Here," writes one of our missionaries, "is seated a middle-aged man, intently studying the first principles of arithmetic; yonder is his wife, as diligently poring over her primer. Here, a mother just commeneing to read; there, her son of sixteen, trying to conquer the multiplication-table. In this class is a man just learning his letters; by his side are children five years old at the same lesson; and so on.

"Some who had families could attend school but three or four days in the week, the rest of their time being spent in 'earning something to eat.' Many refused to go out to work for *high wages*, preferring to work for their board and go to school while there was opportunity. I have often been asked if eolored children learned as rapidly as the whites. Taking all their eircumstanees into consideration, I never saw any school that, *as a whole*, advanced more rapidly.

"One old woman said she was willing to work as long as she *could stand*, if by so doing she would be able to read the Bible; when, about three months afterward, she was able not only to read her Bible, but *write* a little, her eup of happiness was full; she thought she could never thank the Lord *enough* that he had placed her where she 'could *learn* beautifully.'"

## LOVE FOR THE SCHOOL.

"These children, though, for aught I can see, they possess as much 'human



nature' as fairer school children at the North, have an appreciation of school privileges rarely found at home. 'Please for don't give us long holiday,' said one and another on Friday. 'We want a few days, but not long. We like to read.' Parents testify to their eagerness for school; 'They needs no driving; they is always talkin' about their teachers.' 'I can't keep my Margaret from her book,' says one mother, with hardly concealed delight."

#### BEGGING HARDER FOR SCHOOLS THAN BREAD.

"To-day we need a thousand added to our corps of teachers. Applications came in from every quarter for books and teachers. All around us the Freedmen are struggling hard against poverty, some against actual starvation, yet they beg harder for a school than for food or clothing."

#### WELCOME TO A RETURNING TEACHER.

"I had anticipated a most cordial welcome, but was not prepared for the demonstrations of joy which I witnessed. The people were expecting us, because they had been praying for our return. The first expression from almost every one was thanksgiving to God for answering their prayers. Old Aunt Rhina, whose head is frosted by age, and her feet so swollen that you would not think she could walk on them, came almost running from her cabin. I went to meet her. Her first words were: 'O! bress de Lord, you's come. My eyes is so proud to see you once more. I'se prayed for you ebery day.' Others exclaimed, 'Bressed Jesus, you heard my prayer, and I have saw my teachers once more.' One old man said, 'I scen you, I seen you. I know'd you was coming. De Lord showed you to me all ready to come.'

"They brought gifts of such things as they had. Rice, sweet potatoes, ground-nuts and eggs. Strong men were so overcome by their joy as to tremble like a leaf."

#### A MINISTER'S CLASS IN ELEMENTARY THEOLOGY.

Miss Sherman gives a graphic sketch of a *class of ministers* which she and another lady taught in what must be regarded as *elementary theology*:

"But now picture, if you can, a *minister's spelling class*! Imagine my feelings as I called upon the Rev. Mr. ——— to spell w-o-r-l-d, and the Rev. Mr. ——— to spell b-e-a-s-t-s; a difficult word, by the way, both to spell and pronounce, and over which every one tripped and fell! I took occasion to enliven the spelling with various little dissertations on the nature and peculiarities of the English language, the derivation of words, etc., with which they seemed highly delighted. When every one had read and spelt, it was proposed by the Rev. Mr. ——— that they should read the first chapter of Revelation, and I readily consented, advising that one should read in a distinct, audible voice, stopping at the end of each verse for the rest to criticize. My advice was followed, and proved very acceptable in its results. The pastor of the church ascended the steps of the pulpit, opened the ponderous Bible, put on his 'spees,' and proceeded slowly, but firmly to read, pausing, according to agreement, for the criticisms of his brethren, and—alas for the dignity of man—of *his sister*, too. Yes, there was no way to escape the responsibility, for once it was clearly my duty to correct the preacher, standing, too, in his own pulpit. There was no hesitation on the part of his brethren! criticism showered down freely, and I was appealed to as umpire. 'You said "sanctified" instead of "signified,"' cried one, alluding to the first verse; 'you said "*the things*,"' instead of "*those things*,"' cried another, referring to the third. The worthy pastor stood rebuked, and submitted himself with a lowliness well worthy of imitation. We wound up our exercises by repeating, simultaneously, all the hard words in the chapter, Alpha, Omega, Ephesus, Smyrna, Thyatira, etc.



"This recitation was particularly acceptable to all the students, for one of the primer licentiates had previously whispered to Miss B., 'Miss, won't you please give me a Bible lesson, for they call on me to preach sometimes, and *I'm mighty tight up on the words!*'"

"All the theological students seemed satisfied with their teachers, and passed a vote of thanks, with a request that they would continue their services."

#### A STRUGGLING SCHOLAR.

"One of our students teaching in the country, returns to Atlanta at night, and rooms in our building. He rises early, looks over the lessons he is to teach, stirs up some meal and water, fries it on a griddle, makes a breakfast of his hoe-cake and molasses, puts a little into his tin bucket for dinner, then starts on his walk of six miles to his school. About six o'clock he returns, eats molasses and hoe-cake for supper, then goes into night-school, and teaches till ten. Saturdays, after doing his week's washing, he goes down town to find little jobs by which he can make a few pennies. Nearly half of the summer he guarded at night the unfinished new building, in addition to all his other labors, except night-school.

"He is such a faithful student and walking dictionary, that he had not been in school half a term before every student called him 'Professor.' He, and nearly all in the class he entered, learned their letters 'since freedom,' and next term commenced Greek and geometry; but he, aside from a little night instruction, has been his own teacher till he came here last year.

"In one of our prayer-meetings, he said, when he was first free he thought he would try to be rich, then he thought he would get an education, so he got a blue-back speller and went to studying. Soon he resolved to be a Christian, and spend his life in elevating his race.

"One Saturday evening I asked him if he was going to have a fire. He said he thought he would build one about midnight. 'About midnight!' said I. 'What for?' 'Well,' he said, 'I want to boil some greens that Mr. ——— said I could get from the garden. I am afraid they will not keep all through to-morrow if I boil them early, and *I would not like to cook on Sunday*, you know.'

"On being urged to pay twenty-five cents to ride to his school, lest he might get sick with so much overwork and poor living, he said, 'O no! I must save every penny, for I want my sister here too.'"

#### EARNEST EFFORTS FOR EDUCATION.

"To-day, in our school are children with naked feet—to-day, in midwinter, with a chilly north-east wind, accompanied with rain and sleet, they have come, some of them five miles, over cotton-fields and through jungles, to drink at this fountain.

"William, Mansfield, and Burr tramp eight miles each day to and from school. They are children of a widowed mother, whom they support. They belonged to a hard master, and, since the surrender, have twice seen a victim die at the hands of violence, on the plantation, four miles from us."

#### WRONGED, BUT COURAGEOUS AND SUCCESSFUL.

"William, the oldest, is twenty-three or four years old. The year after the surrender, his old master hired him, agreeing to pay \$12 per month, allowing Saturday afternoon. With his indomitable energy he kept the family from want, without drawing upon his wages till the year closed. At Christmas, he went to settle. First, his master deducted from his time forty-two half days for Saturday afternoons; next, he deducted fifty-two Sabbaths, and last, he took three hours from each day for the time of eating his meals, saying with an oath that when he was eating he was not working, and would not pay him, thus reducing his wages from \$144 to \$72. He paid him \$32, and gave a due bill of \$40. This he afterwards tore to atoms when it was presented, and said it



was \$4, and he might have an old plow. There was no help, so he shouldered his plow, and left the place.

"Before Spring, he earned money, purchased a mule, rented land, and put his plow at work.

"All this time, he took lessons privately of a white man, paying him one dollar per month. He mastered the alphabet, spelling-book, and first and second readers, and has been a member of our school more than a year. He is now ginning his cotton, and hurrying to begin his second year at this Institution. Night and day he works to support his widowed mother, clothe the younger children, and send them to school, and not let himself fall behind his class.

"On Sabbath mornings he goes from house to house, gathering children from their marbles in the back-yards, and bringing them to the Sabbath-school.

#### A PERSEVERING SCHOLAR.

"We have a night-class of promising men. One scholar deserves mention. He is forty years old, and very dull; but his gift of perseverance exceeds any thing I ever heard of. He lives two and a half miles from the station, and works very hard every day on his farm; yet, for five years he has scarcely failed once of being present at night-school. Punctually as the hour arrives, he walks John with book and slate. Such patient continuance in well-doing deserves better reward than he has received."

#### LEARN TO SPELL THE NAME OF JESUS FIRST.

"One old colored woman, nearly eighty years of age, and who is afflicted with the rheumatism, works for her board, and goes to school. She had to commence with the alphabet, but so great was her application and eagerness to learn, that she had learned all the letters in a week's time. As soon as she had conquered them, she said, 'Now, I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell that blessed name first.'"

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### PRAYERS AND SPEECHES.

#### A PRAYER AT A FUNERAL.

"Massa Jesus, like de people ob de ole time, de Jews, we weep by de side ob de river, wid de strings ob de harp all broken. But we sing ob de broken heart, as dem people could not do.

"Hear us, King, in de present state ob our sorrows. You know, King Jesus, honey, we just got from de Red Sea, and wander in de dark wilderness, a poor, feeble portion ob de children ob Adam, feeble in body, feeble in mind, and need de help ob de good Mighty God. Oh! help us, if you please, to homes; for we's got no homes, Massa Jesus, but de shelter ob de oak-tree in de day-time, and de shelter ob de cotton tent at night. Help us for our own good, and de good ob God's blessed Union people, dat want all people free, whatsomebber be de color.

"Massa Jesus, you know de deep tribulation ob our hearts, dat sickness is among us, dat our children dying in de camp, and as we tote dem from one place to tudder, and bury dem in de cold ground, Jesus, to go in spirit to de God ob de people, where de soul hab no spot nor color."

#### A PRAYER FOR THE TEACHER.

"O Lord, bless de teacher who come so far to 'struct us in de way to heaven. Roek her in de eradle ob love! Backen de word of power in her heart, dat she may have souls



for her hire, and many stars in her crown in de great gittin'-up morning, when de general roll is ealled. And when all de battles is over, may she fall all kivered with vietory, be buried wid de honors of war, and rise to wear de long white robe in glory, and walk de shining streets in silver slippers, down by de golden sunrise, close to de great white throne; and dere may she strike glad hands wid all her dear scholars, and praise you, O Lord, forever and forever, for Jesus' sake. Amen."

#### A FREEDMAN'S PRAYER FOR THE TEACHERS.

"Bless these ladies who have left their homes in foreign lands, and come a far ways to teach our poor ignorant little children. Bless those who would hurt and destroy them, and run them off to where they eame from. Bless those who hate them, and would like to drive them away; bring their works to nothing. Oh! bless the teachers, and make them stand as good, strong soldiers; don't let them be afraid, but let them stay as long as they can to teach our little children of thy will. Oh! father, bless the children, and help them to learn fast, that when they go home to their own habitations, they may teach the old father and mother, who are busy, and ean't eome to school."

#### AN EXHORTATION AT A CHILDREN'S MEETING—A BEAUTIFUL ILLUSTRATION.

"A few Sabbaths sinee, all the Sunday-schools gathered in one church to hear a children's sermon. The ehildren oocupied the centre of the ehurch, and every other part of the house was packed. The ehildren sang with enthusiasm the songs they had learned at school, while the faces of the proud and gratified parents glowed with unutterable delight. After the preacher had concluded, an exhorter arose.

"He was evidently inspired by the scene, and quoted the passage, 'The winter has passed, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.' He referred to the long, fearful winter of slavery, and then said, 'Pears like now the spring has come, and we hear the singing of the birds, for it seems to me, when I listen to the children singing these beautiful songs, that they are the singing birds, that the winter is gone, and the sweet and beautiful spring has come.'

"Yes, spring has come to this people, but it is full of elouds and storms. God grant that their summer may not be far away."

#### EXTRACT FROM UNCLE JERRY'S SERMON.

"A leetle while ago," said he, "we was all down in Mississip' or ole 'Ginny, or somewhere else, wid our heads bowed down a groanin' under de yoke ob bondage, but de Lor' he hear our groans ober de eook-pot and in de eotton-pateh; he hear our prayers down in de eorn-field, and 'long-side de gum-tree. Den he sen' de sogers from de North, de chains fall off, and he say, Go, poor slaves; and now we is here on liberty's ground, a worshipin' God, under our own vine and fig-tree. And de good Lord, he hab sent us dese good ladies—dey couldn't shoder der arms, but de Lord hab put it into dere hearts to eome and teach us poor African rae. Now, my brederin', I feels it my dispensible duty to do something for dis yere onspeakable kindness. I feels it my dispensible privilege, an' I know dat you all feels it your dispensible duty."

#### AN EFFECTIVE SPEECH.

It may be necessary to explain that in some places, where the Association can not support schools wholly, it asks and receives pledges from the people for a part of the salary of the teachers. These promises, easily made, are sometimes easily forgotten. This speech was



at a meeting, called to make up a deficiency. The money was nearly all raised on the spot.

"My friends—This yere is a turrible thing that has fetcht us together—turrible. We'se got ourselves to blame, and nary one besides. We'se a forgetful people—very forgetful. We don't count the cost; we don't stop at making promises, but we stops at filling them. Two months ago we sent for dese yere ladies to come here an' teah our ehilun, and we promised to pay all dese 'spenses. But now dese yere, and the ehilun aint in de schoo' and the money aint in the treasure. We promises and we forgets. We promises and we don't eount the cost. We has a heap of 'spenses to bear, but we promises a dollar yere and a dollar yonder, and time comes round, and we haven't nary a dollar to pay nuther one. We don't seem to set down and eount the eost like white folks. We has to pay taxes and house-rent (and if the house-rent isn't paid, you goes outdoors. White folks owns the houses, and dey don' care to have free niggers stay in their houses unless dey pays the las' dollar), and we has to pay the minister, and we has to look after our domestics, and pay out money a heap faster than it seems to be paid in. We falls sick and the doctor's to be paid, and a big price at that—and tell you what it is, my friends, we don't count the cost.

"Now, dese ladies is yere, and we must keep um if we have to sell the eoats off our backs to keep um. We needs um. Our ehilun needs um. We wouldn't have um leave now, and have the word go out to the eountry that Thomasville couldn't s'port the teachers, and they had to go away to another plaee, or off home again, for the best plantation in the eounty. What would the white folks say? When would we get any more teachers from the S'eiety in New-York? How the Democrats would blow about the niggers' thick heads, and their want of gratitude and pride, and all that. Col. M. ——— would be saying to Mr. Wilson and Mr. Sumener, 'The niggers don't want any of you all down yonder. They doesn't want your teachers, nor your schools, nor your i-deas, nor your radical politics, nor your big freedom.' And my friends, if we should let these ladies go, and it was a shuah fae', I reckon General Wilson and General Sumener wouldn't have nary a word to say.' "

#### UNCLE JACK'S ANSWER.

"Another politieian conversed with Unele Jaek in the following manner: 'Don't you think, Unele, that you ought to vote with the people and eountry that show you most favors?' 'Yes, massa.' 'Don't you see that the Yankees have greatly deceived you, and promised what they do not give?' 'Yes, massa, they have deceived us powerfully. They promised to make us free, and I did not think they would, but they 'eeived us, and they did. Wese all free now.' "

### ORIGINAL CHARACTERS.

#### "FATHER PARKER."

"In compliance with your request, I have called on 'Father Parker,' at his 'eountry seat' (as he is pleased to call it)—a low cabin on the Taylor farm, ten miles from the city—and secured his narrative of the taking of Norfolk, and of his visit to Washington.

"Mr. Parker is now sixty-four years of age; has been a preacher in this city more than forty years, and was a slave up to the 'proclamation time.' For eleven years he hired his time, paying his master \$120 per year. So he says:—'I have paid \$1300 for the use of my poor old body; but I knew *all* the time—something in my heart kept telling me—that God would not allow me to *die* until I had *breathed free air*; and when the time really did eome, why, I felt just as when some man comes and *pays me a debt*. I was



happy and thankful, to be sure, to receive my freedom ; my neighbors thought I wasn't because I didn't shout "Glory!" and "Hallelujah!" with them ; but, bless you, I was expectin' of it these forty years. I'd just *dreamed* of it all this sad, long time, and I was certain it was to come, and that I should see it. So it wasn't at all surprising to me."

## NINE O'CLOCK LAW FOREVER REPEALED.

"Under the old slave laws colored people were required to be in-doors for the night at nine o'clock, under the penalty of immediate arrest by any one, and in the morning 'ten lieks and a fifty cents fine.' But on that memorable 18th of May, 1862, when the Union army under General Wool took command of the city, this regulation was forever repealed. 'On that night,' Father Parker says, 'the city was like the year of jubilee ! Every colored man and woman and pickaninny knocked off their work and took to walking the streets ; and such a sight ! The women threw up their hands shouting, "O Lord ! Too good to be true ! Bless the Lord ! No more hand-cuffin' the children now ! God bless Abraham Lincoln !" And this was kept up all night. Some of the police-guard hailed us—"Boys, don't you know it's after nine o'clock ? Better get in." "Don't know any nine o'clock *now*," we said, and just then we met a Union officer who told the police-guard—"I'll take care of this business. We have charge here *now*," and, turning to us, he added : "Boys, walk all night if you want to ;" and we did do it. First time in all our lives we could do *that* thing. Ah ! then I took a long breath ; *this is freedom—freedom—come at last.*'

"Soon as things got settled a little, the General issued an order for the colored people to observe a day of prayer and public thanksgiving to God for what had been done. This they did gladly, and at sunrise on the appointed day commenced service in their churches with a full congregation."

## THE PROCESSION—FATHER PARKER IN A COACH AND FOUR.

"After service we had a procession of colored people through the streets. As many as five thousand people marched four abreast through the town to the General's headquarters.

"The General appointed me to make a speech to him when the procession got there. So they had me in a nice carriage with four black horses, in the middle of the procession, with a band of music just before me, and six men each side of the carriage holding a great big Union flag over the carriage and me. As we passed the street corners where the soldiers were standing guard, they all presented arms with as much importance as if I had been President of the United States.

"It seemed so grand, and so glorious, and so much like a dream that, as I was riding along there, I had to slap my hands together and say, 'Good Lord, is this *me?*' more than twenty times.

"When we reached the General's the crowd gathered around, and, after my little speech, the General did make just the prettiest talk to the people that I ever heard,

"Then the crowd broke up, and what with bonfires, and guns and bells, and tin horns and hurrahs, the city was like bedlam all night. 'Pears like the people all forgot to go to bed at all."

## VISIT TO WASHINGTON.

Of his visit to Washington, Father Parker says : "I always wanted to see Washington ever since I was a boy. But my old master always said, 'No, Dick, you can't go. You'll never live to see Washington ;' and he left strict orders at the Baltimore boat, that if old Dick Parker tried to go on board he was at once to be arrested.

"Well, I waited on with great patience all the time, believing the good Lord some day would allow me to go there. I waited and waited, until after the Yankees came, when one day master fell sick and very suddenly died. I went to his funeral ; heard them pray over him ; saw him all snugly put away ; and then, when I turned to come away, says I, 'Well, old master, you're there—you're there now—and I reckon my time has



come to go to Washington.' I started that very night; walked aboard the Baltimore boat like a *General*, and nobody asked me for a pass nor seemed to notice me.

"When the boat really shoved off and me aboard, I had to slap my hands and shout aloud. I walked the deck all night—*couldn't sleep*—and when they pointed out to me, as we passed, the *mouth of the Potomac*—that line which no colored man could pass and return *free* to Virginia—I could not contain my feelings. 'Ah,' said I, 'this is the air of freedom I've dreamed so much of.'

"When I took the cars at Baltimore for Washington I just leaned back in the seat and enjoyed it. 'Well, well,' said I, 'this is the Lord's doing; I am sure enough on my way to Washington.'

"First thing on arriving I was shown to the Capitol—a friend escorted me right into the Representatives Hall; that great marble room, with the wise men all sitting around in council, making laws for the great United States. It was a grand, a splendid sight for my poor eyes, I can tell you. Then we went to the other end of the building—to the Senate—where the old men were—the venerable white-haired men—like the old 'school of the prophets.' And I sat right down on one of their seats with them—*me!* I felt as weak as a child; I felt like good old Simeon did: 'Now let thy servant depart in peace, for mine eyes have seen.' Then I visited the Treasury, the Patent Office, the White House."

#### INTERVIEW WITH THE PRESIDENT.

"They took us into the White House, through all the grand rooms there. I felt like the Queen of Sheba did when she went to see Solomon, the *half* had never been told me.

"When we came into the President's rooms, I thought the President was out, as I didn't see any one there that looked *pear*t enough for the Chief Magistrate. There was, to be sure, a plain farmer-like looking man, tall and thin, and about as handsome in the face as I am.

"But he got right up as soon as we entered, and when he knew who we were, made us a hearty welcome, and offered us seats. *What* an honor, to have our *President* offer *me* a *cheer!* Well, after we had introduced ourselves, Mr. Lincoln gave us his elegant little speech. He did talk well to us. He said: 'Don't be in a hurry, friends, you'll get all your rights by and by,—you'll get them just as soon as you are prepared for them, and know how to use them,' and so on.

"I knew soon as I heard that man speak, and saw his kind face, that he would be a good friend to my people; and I've never had cause to change my mind.

"After seeing President Lincoln, I had no more to see in Washington, and came home contented, with a *full heart*."

#### AUNT MARIA.

"At one of my calls the spirit of freedom moved an 'aunty' to talk freely of her former life. 'Oh! how different to what it used to be! On our plantation, when the war was going on, there was a great revival, and mistress called the colored people together and told them to pray—to pray mighty that the enemy may be driven back. So we prayed and prayed all over the plantation. But 'peared like de more de darkies prayed, de more nearer de Yankees come. Then the missus said, 'Stop all this praying, I won't have it. I believe they are praying for the enemies to come.' So there was no more praying where mistress could hear it, for long time. By-and-by it began again, but then the Yankees were at the very doors, and the rebels hadn't time to pay 'tention to our prayers.

"One day my mistress came out to me, 'Maria, Maria,' said she, 'what *does* you pray for?'

"'I prays, missus, that de Lord's will may be done.'

"'But you mustn't pray that way. You must pray that our enemies may be driven back.'

"'But, missus, if it's de Lord's will dat de Yankees come—all our praying won't halt 'em, and if it is de Lord's will to drive 'em back, den they will go back.'



“ ‘O, Maria, you mustn't talk so ; don't you know you could be shot for talking so ? You don't s'pose, Maria, that any white folks will care enough about you to make you free ? They are white folks, and we are white folks, and what will they care for you ? They want to send you to Havany and Cuby.' But I didn't believe any such foolishness.”

#### AUNT PHEBE.

“I asked old aunty this afternoon if she ever had any conversation with the rebel ladies. She told me that she called on her old missus the other day, and she said, ‘Well, Phebe, how do you like that thing you call freedom ?’ ‘Oh, right well, Missus.’ ‘And how do you like the Yankees ?’ ‘Oh, right smart, missus, cos dey brought de freedom wid 'em.’ She says before the Federals came her massa and missus told their slaves they must pray every day, at one o'clock. This Phebe was the nurse, and one day as she went into the house, her mistress said, ‘Phebe, you been praying ?’ ‘Yes, missus.’ ‘What did you say ?’ ‘I say, help we to do to oders as we would hab dem do to us.’ ‘Why didn't you pray for your country ?’ ‘O, I hain't got no country, missus.’ ‘Well, you are a right queer nigger ! what would you do if you were white ?’ ‘Bress your heart, dunno, missus ; I'se mighty glad I ain't—cos I might be standing in your shoes and weeping for my faders and brudders. So you see, missus, I done got nuffin' but myself, and I ain't my own nigger !’ This poor woman has four children, but she has never seen them since they were six months old. They were all ‘sent up the country,’ while she nursed the children of her mistress.”

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### TEACHERS AND THEIR EXPERIENCES.

Mrs. Mary Clemmer Ames, then residing at Harper's Ferry, thus describes the advent of a company of teachers into that place :

“HARPER'S FERRY, WEST VA., December, 1866.

“Yesterday, looking from my window, I caught a glimpse of ‘animated nature,’ which quickened with new life the repose caught from the blending here of ruins, rocks and rivers. What was it ? It was a small procession of Yankee girls, just from the cars, coming into Harper's Ferry, to scatter through the Valley of Virginia, as teachers of the freed-people. *That* was a sight you would have to come all the way to the old slave lands to appreciate ! There they were—‘the teachers !’ The teachers ! for whom Virginians had the most chivalrie contempt, and the few Northern hearts here the warmest greeting.

“A troop of maidens, who, in some undefinable way, suggest Tennyson's ‘sweet girl graduates with their golden hair,’ although I am very sure that their tresses are not all of the hue of the sun. I see jaunty hats and natty jackets, gay scarfs and graceful robes. I see elegance, beauty, and youth ; all come to brighten the lot of the lowly, to deliver from ignorance and vice that victim race which our brothers with their blood delivered from chains.

“Opposite my window they encounter a Virginia belle, arrayed in the splendor of a purple dress, a scarlet shawl, a green hat and a blue veil. Her scornful eyes behold the object which of all others she despises most—‘a nigger teacher.’ What is worse, she beholds more than a dozen ‘nigger teachers’ all together. It is a dreadful, an unbearable sight, is it not, my dear ? I suppose I ought to be very sorry for you ; but I am not sorry a bit. It is an affliction of great magnitude, to be sure, that your whilom servants should be taught by better and prettier teachers than you ever had in your life ; but it is a humiliation which you will have to bear, and the only way that you can lessen it is to improve yourself.



"This old house, once occupied by the superintendent of the armories, is now used as the temporary abode of the superintendent of the freed-people's schools in the valley of the Shenandoah. In a grand old room, defaced by war, yet brightened with pictures and books from home, overlooking the prospect which I just inadequately sketched, I saw yesterday a scene not to be forgotten. That lovely Sabbath afternoon no church doors opened to the teachers! With their books in their hands they surrounded this wide room, holding a simple service of their own. A room full of youthful women, far from home and all its loves, sang the Lord's song in a strange land. Those old walls, which within the last five years had resounded so often to the oath and jest of dissolute men, now sent back the echoes of sweet womanly voices, through which loving hearts trembled as they sang,

'Nearer, my God, to Thee,  
Nearer to Thee.'

Here was the red-lipped school-girl, just from school; here the young widow, holding in tearful love the memory of buried husband and child; here were women in the prime of matured power, with their rare beauty of sumptuous womanhood—women, whose elegance and grace, and fine mentality would have lent lustre to the highest sphere. Such were the teachers of the freed slaves, who sat and knelt together; whose soft eyes dimmed with tears as they sang the hymns of home, and prayed for the blessing of God upon their work."

#### WARNED NOT TO ENTER THE PEW AGAIN.

From a teacher in Virginia, in 1866 :

"The two Sundays we have been here, we attended the Presbyterian church in the morning, and asking the sexton for a seat, were told to occupy any vacant one. We modestly took the first vacant one we saw, about the third from the door. We had not been very long back from the service when the sexton appeared at the door, and declining to come in, asked Mr. J. to step outside and receive the message he had been charged by the owners of the pew to deliver to us, namely, a request *that we would never again occupy their seat!*"

#### GOOD HUMOR UNDER TRIALS.

With the utmost care we could exercise, our teachers were sometimes sent to places where the home and school-house were not prepared as we had been led to suppose they would be. We present in the subjoined humorous sketch a picture of the consequent privations, and of the abundant good nature with which such vexations were endured. We need scarcely give assurance that the difficulties of the situation were speedily relieved; for soon the home of the teachers was supplied with a fair share of modern conveniences, and the school mentioned at the close of the letter gathered.

"January 8, 1868.

"We have been here nearly a week, and are still living in primitive style. We were here three days without even a bed; at last, by our united efforts, we succeeded in obtaining that. We are still minus chairs and dishes and about every other article of furniture. Fortunately we have some tinware, which answers various purposes besides its ordinary uses.

"One needs to be a missionary awhile to appreciate all the uses to which a tin plate can be put; a long one answers for a plate for two persons; one corner can be partitioned off for salt, another for sauce, another for bread, and a potato in the middle. This same tin plate will make an excellent mirror. In the absence of chairs, the floor



(my present location) is not a very bad seat, and one can use their lap for a table if necessary. Shovels and tongs are quite useless extravagances as long as one has fingers—liable to get burned sometimes, but missionaries must expect that. Add to this the fact that our stove smokes most outrageously, causing us to shed a great many tears, and you have some idea of our internal arrangements.

“Our home from the outside appears to be a very neat little cottage; but when you open the door, ‘what a fall is there, my countrymen!’ unceiled and unplastered walls, whose rough, barn-like boards are well adorned with wasps’ nests; these, however, have nearly disappeared since our arrival, owing to a vast amount of poking and pounding. We wash our own windows, do our own cooking, kill our own lizards, cut our own fingers, burn our own faces, and hold no one responsible. Our house at night is made luminous by the light of one tallow candle set in a tin pepper-box; we think candles are less dangerous than oil, and pepper-boxes are less expensive than lamps. Add to our other blessings a contented mind, and you will see we have very much for which to be grateful. I should have told you about our school, only we have none; school-houses are scarce about here. We have the prospect of a very large school.”

#### A GEORGIA SCHOOL-HOUSE.

“I am teaching in what was, till the fall, the *poultry-house*. Had the comfort of the feathered tribe been more thought of in its erection, *mine* would have been better secured at present. The crevices are numerous, and the keen winds easily find them. On the most exposed side, I have nailed up an army blanket, and if I could only get more to *tapestry* the rest of the building, it might make the hens sigh for their old quarters.”

#### A WELL-VENTILATED SCHOOL-HOUSE.

##### A teacher's experience in Arkansas in 1869 :

“The only school-house which we could rent here is a building consisting of a frame, covered with boards on the outside—I might almost say, at intervals, so large are the cracks between them. It has a fireplace, four doors and four windows, and the wind comes through every crevice, so that some days it is impossible for us to keep warm even with a large fire.

“One morning after a rain, the roads were muddy, the stream which we cross so swollen that we had to take a longer path around, and at my arrival at the shell of a house, I found the children trying to kindle a fire with the few wet sticks they had ‘picked up.’ The weather grew colder, and we heard our recitations with the snow falling on our heads. I mention this as a fact, not a complaint. This is one of the dark spots, but there are many bright ones.

“My friends would have been amused to have taken a peep into my school-room one day. A married woman sixteen years old occupied a part of one of the benches, and by her side lying on a pillow was a ‘wee bit’ specimen of a darkey three months old covered with a quilt. The child was quite troublesome, but the mother succeeded in learning and reciting her lesson for the morning.”

#### ENROLLMENT.

##### A sketch from Georgia in 1871 :

“How the roll-list swelled! ‘I have eighty—ninety—one hundred,’ were the reports brought home from day to day. ‘Shall I take more?’ ‘Is your church full?’ our Superintendent would respond, and so the roll increased until it embraced one hundred and eighty-eight names.

“The task of enrolling was by no means light. One gave her age as ‘100 years,’ and when reproved said, ‘Any way I’spect I’sc four.’ The next reported his as ‘Three



months.' Another gave six names in succession before the true one, and an infant who appeared and disappeared most mysteriously, said on successive days that hers was Molly, Mary, Ann, Katy, each time admitting she had another but had 'done forgot it.' Gordiana Millidge, out of respect or stupidity, answered for months to the name of 'Millidgeman,' the very natural rendering of her response, 'Gordiana Millidge, Ma'am,' and little Ben blossomed, on inquiring, into Meshech Abednego. Preston S. Brooks, I turned away, but Washington, Bunyan, Jeff Davis and Abraham Lincoln played and studied together most amicably. I confess it was not without a tinge of regret that I let big Jeff take his place above little Abe, once in the spelling class, albeit he had earned the same."

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## THE KU KLUX.

In this connection we give a few illustrations of the terrible days of the Ku Klux outrages—not to revive bitter memories, but simply to show the effect on our schools and teachers:

### A TEACHER WHIPPED.

From a teacher in Virginia, in 1870:

"We are in trouble. Five men, disguised in a Satanic garb, on the night of the 26th inst., dragged me from my bed, and bore me roughly in double-quick time one and a half miles to a thicket, whipped me unmercifully, and left me to die. They demanded of me that I should cease teaching niggers, and leave in ten days, or be treated worse. I am not able to sit up yet. I shall never recover from all my injuries."

A Secretary of the Association, traveling in Georgia, in 1869, writes:

"The Ku Klux bands are active. When I reached Atlanta a few days ago, I found one of our male teachers here who had been warned to leave a town a few miles distant. The warning was repeated, and a definite day fixed. The teacher went to the mayor for protection. That worthy officer was kind enough to say that he would not harm the teacher! but that he could not protect him, and would not be answerable for consequences! The man undoubtedly would have been lynched, or murdered, if he had remained.

"A day or two after this I was delayed at a station not far from that place, and saw a man who had been teaching a small colored school on his own account—on the plantation of his brother. He had been dragged from his bed a few nights before, severely whipped, hanged by the neck till almost dead, and warned to leave in five days. He was just taking the cars then, as the time was about up.

"A Bureau officer has just told me of a colored man he had seen who had been shot through the face because he had taught a little school of negro children. Here were three cases within a short distance of each other, in less than a week."

### THE MURDER BY KU KLUX OF W. C. LUKE.

"About a year ago, W. C. Luke left his wife and children at their rural home in Canada, and bearing from his Methodist pastor a letter, telling of his long service as Sunday-school superintendent, he appeared at the A. M. A.'s rooms in Cincinnati, asking for information in regard to a suitable field where he might establish a village school for the Freedmen, and make a home for his family.

"He was sent to Talladega, Ala., where he made himself useful in school and church work.

"He had been there but a few months, when Captain Barney, Superintendent of



the Selma, Rome and Dalton R. R., desired a man as clerk in his central office at Patona, who should also be a sort of missionary among the Freedmen. Unlike Captain Barney (who was absent most of the time), several of the lower officials and agents sneered at and opposed the 'nigger teacher' clerk. Captain Barney ordered his warehouse to be opened for Sabbath-school, himself circulated notice of the school, and took part in it the Sabbath before Luke arrived. Frequently when he was gone, the key to the wareroom would be spirited away; unusual noises would come from the adjacent rooms during Sabbath-school; the telegraph machine which Luke was ordered to use, would move about at night, so he could not find it for practice. Various threats were circulated till, finally, shots were fired just over his bed, after something had been thrown against his window, evidently to make him sit up in bed. But the lives of others only were endangered, as he happened to be absent that night.

"Presently, some of the New-York R. R. capitalists, spending the Sabbath in Patona, were so much pleased with his Sabbath-school, that they decided to erect a school building at once. Luke was to give his whole time to teaching, and looking after the building.

"All this intensified the feelings of 'White Men's Government' people. A friend of Luke's getting off the train at Patona, could find no clue of him. 'No such man lives here,' said one who had sat at table with him for months. But the colored men knew him, and where he could be found. At last, through a relative of the New-York capitalists, who accidentally came in possession of the facts, they and the superintendent were apprised of Luke's treatment, and within a week certain services were no longer needed at Patona.

"Matters now seemed prosperous till Sabbath afternoon, the 10th inst., when, at Cross Plains, a colored boy was abused and kicked for not holding fast to a mule frightened at an approaching train. Several colored persons, some of them from the train, resented the insult, and I think some shots were fired. Later in the evening, several shots were fired, either at the people returning from church or as a signal. No one was hurt, but a return fire was given which badly wounded one colored man.

"The next day Luke and a large number of colored people from Patona were arrested with or without form of law. Luke seems to have been arrested on the ground of being the 'nigger teacher,' and hence the probable instigator of the assault. On the contrary, however, on hearing of the treatment of the negro boy, he remarked that he wished 'they had treated him ten times worse, so he would learn to stay at home for Sabbath-school.' At the preliminary trial all but four freedmen and Luke were released.

"Near midnight from thirty to sixty disguised, armed men, rode up to the house where the sheriff was keeping the five men, and after a plea or two from persons present, in behalf of the prisoners, they quietly said to the sheriff, 'hands off,' and bound the five men. After considerable pleading, they permitted brother Luke to write to his wife and gave him a little time to pray. (I inclose a copy of his letter, which was found sticking to a rail the next morning.) They then took them half a mile from town, and hung them to three trees by the roadside. Two apparently were taken down and shot, to provide ropes for the others. At the coroner's inquest on Monday, all five were laid side by side, with their hats turned over their faces and a rail pen put round them.

"The friends of Luke with difficulty and danger succeeded in getting his body Tuesday morning and buried it in Talladega. The friends and relatives of the others dared not go near their bodies, as they lay there alone under one of the trees on which they were hung. They were buried by the town a day or two later. Luke's funeral was attended by many leading citizens, white and black, of whom not a few felt that this was the deepest affliction of their lives."

Copy of the letter written by W. C. Luke to his wife on the night of his death by hanging:

"PATONA, July 11, 1870.

"MY DEAR WIFE: I die to-night. It has been so determined by those who think I



deserve it. God knows I feel myself innocent. I have only sought to educate the negro.

"I little thought when leaving you so far away, that we should then part forever.

"God's will be done. He will be to you a better husband than I have been, and a father to our six little ones.

"There is in the company's hands about \$200 of my money, also my trunk and clothes are here.

"You can send for them or let Henry come for them, as you think best.

"God of mercy bless and keep you, my dear, dear wife and children.

"YOUR WILLIAM."

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## CONCLUSION.

The Negro, the Indian, and the Chinese on our Western coast have peculiar claims on the sympathies of the white people of America, for these colored races are the victims of caste-prejudice—they are wounded and robbed, lying at the wayside. The priest and Levite must not pass them by: we must all become their good Samaritans.

The Negroes have the additional appeal to our justice and sense of self-preservation: we have oppressed them for two and a half centuries, and have grown rich on their toil; their bondage has been our crime, and we have paid the penalty in a million of lives; their freedom may be our curse if they are left in ignorance and degradation, to become either the victims of local abuse that may grow into a war of races, or the tools of crafty men who will use them for selfish political ends, thus checking the returning prosperity of the South, and perpetuating our national animosities. Nothing but their Christian enlightenment, fitting them in mind and heart for their new and difficult position, will meet their necessities, or discharge America's responsibility, or secure its safety.

The facts recited in the preceding narrative indicate the Negro's anxiety and capability for learning, and the sketch of the institutions founded by the American Missionary Association shows, as we believe, the wisdom and success of its past efforts, and its remarkable preparation for future work in the character of its self-denying and efficient teachers, its commodious and well-located institutions, its pure churches and intelligent pastors, as well as its far-reaching plans and thorough acquaintance with this peculiar field.



# Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.



